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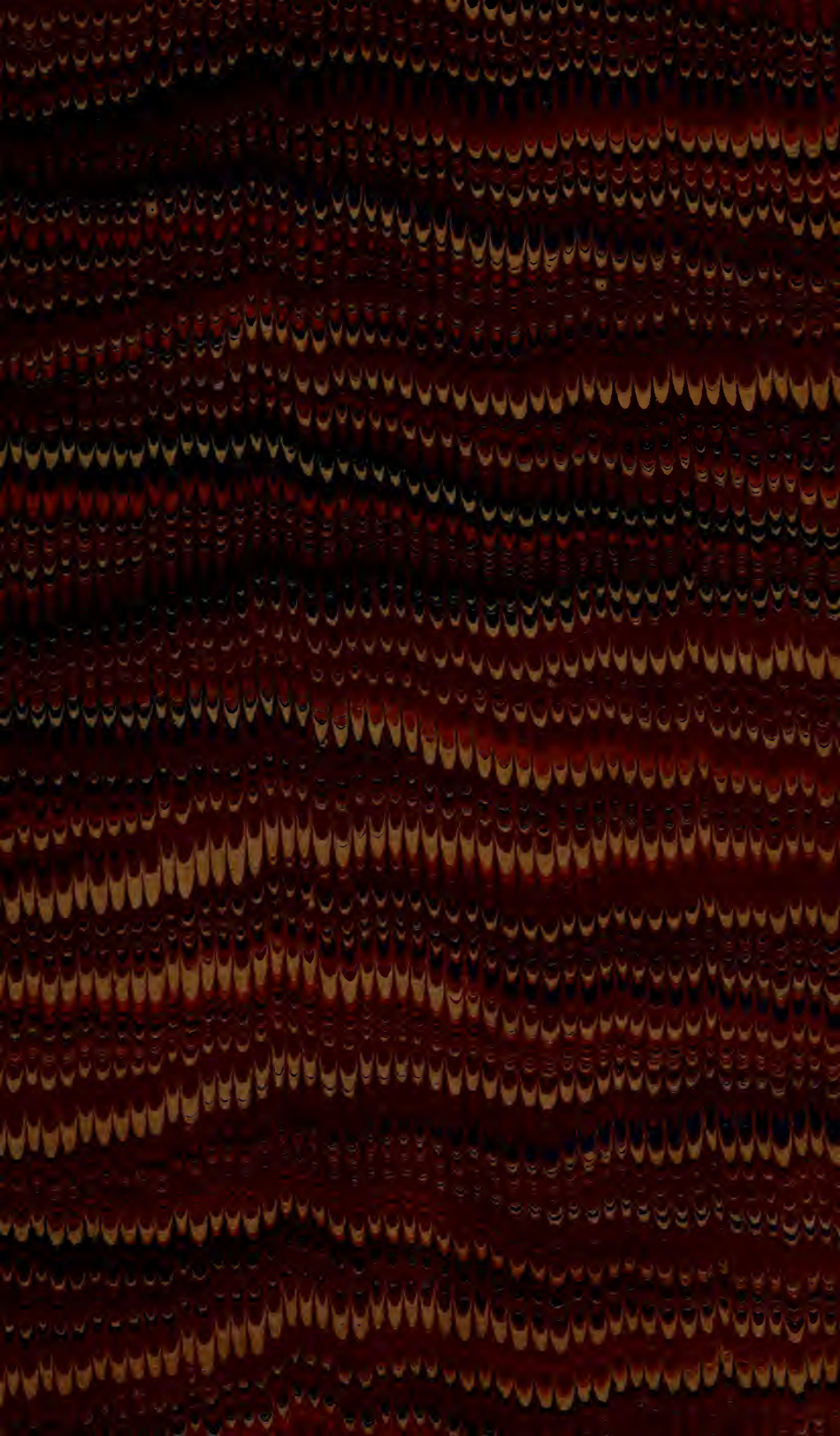
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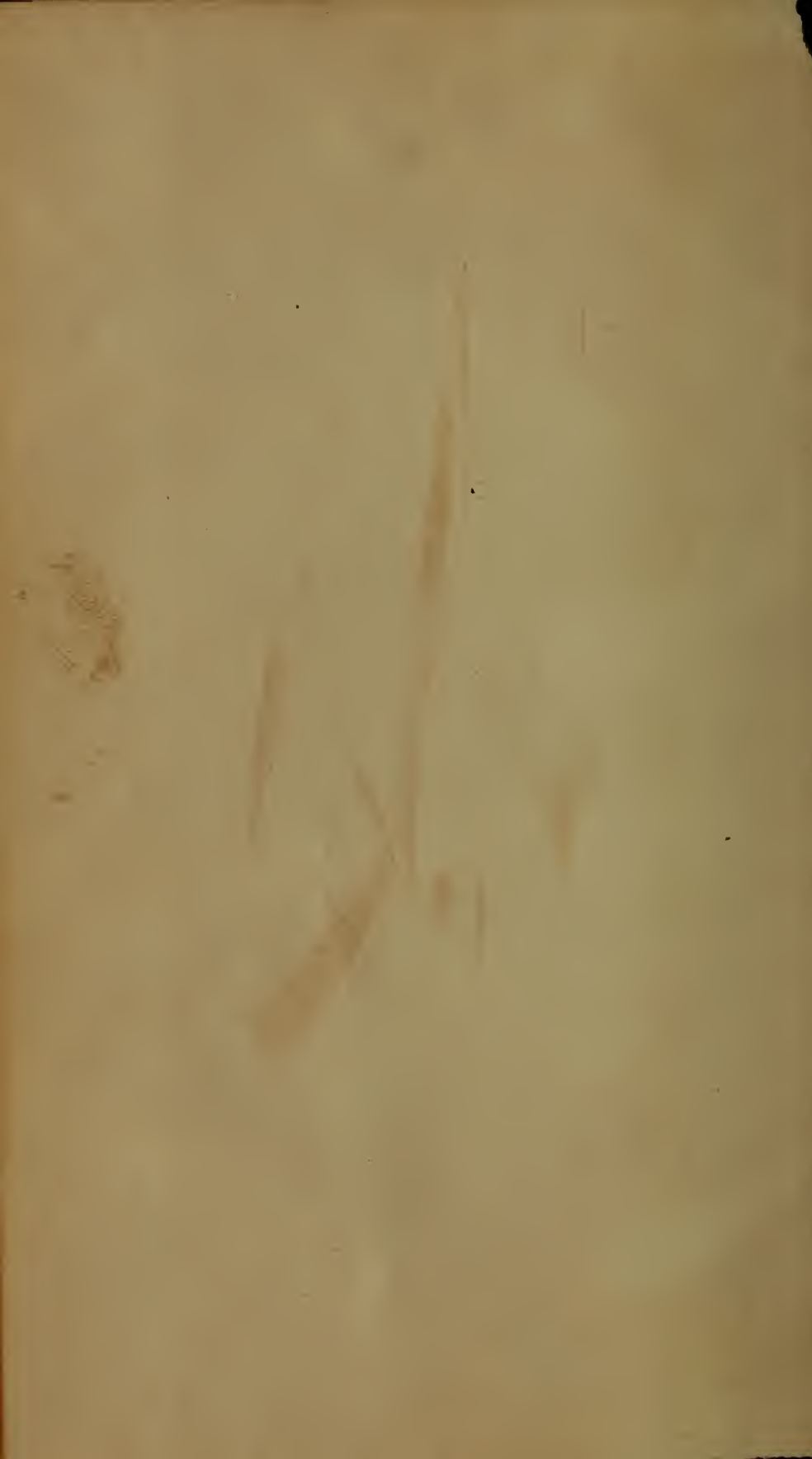
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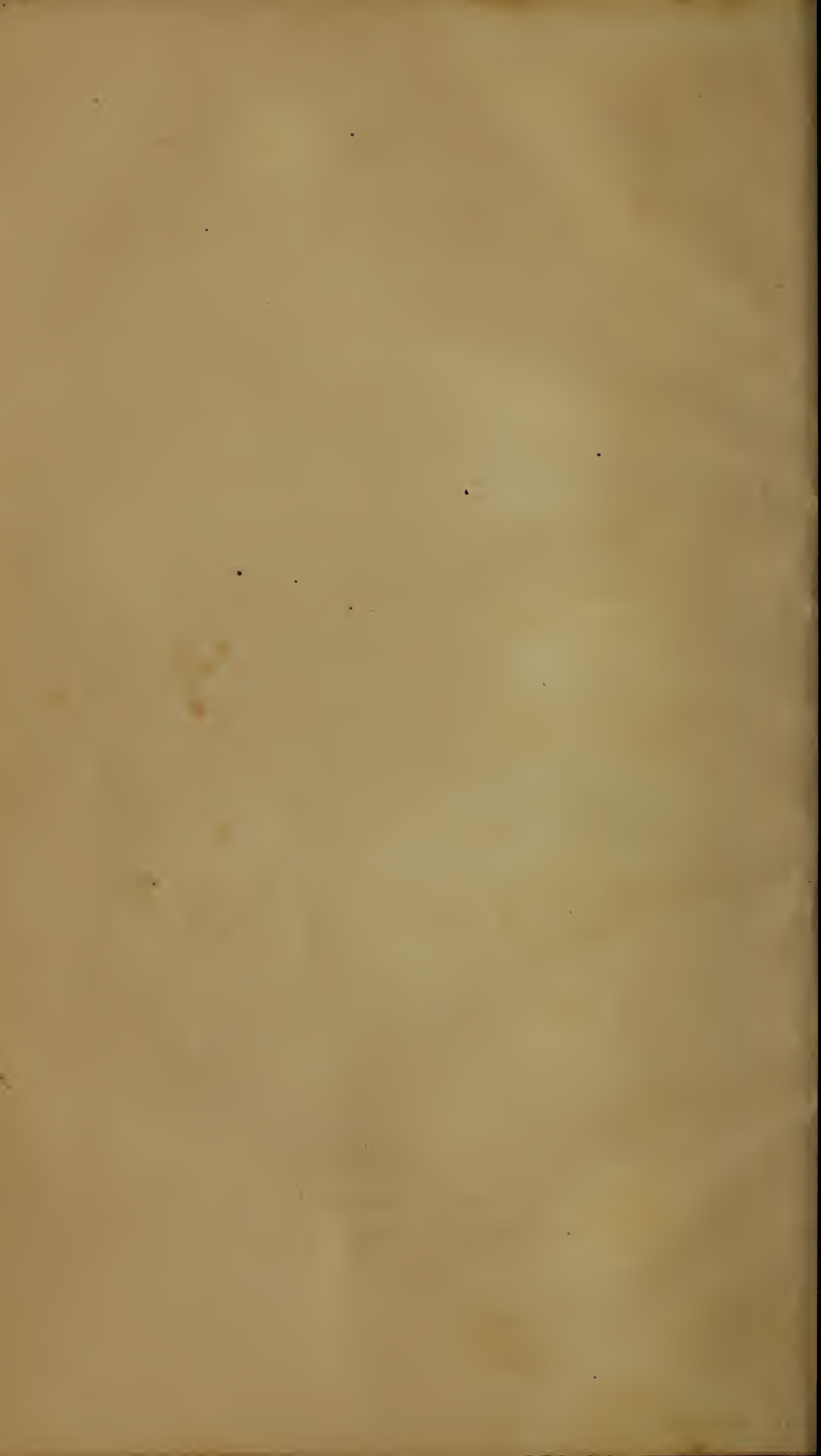
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UNITED STATES OF AMERICA.









✓ VOICE FROM ROME,

ANSWERED BY

AN AMERICAN CITIZEN;

OR,

A REVIEW OF THE

ENCYCLICAL LETTER OF POPE GREGORY XVI,

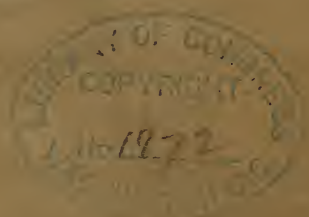
A. D. 1832,

THE BISHOP'S OATH,

AND THE

POPE'S CURSE

UPON HERETICS, SCHISMATICS, AND ALL INFRINGERS, UPON ECCLESIASTICAL
LIBERTIES, AS CONTAINED IN THE BULLA IN CŒNA DOMINI,
PRONOUNCED ANNUALLY ON MAUNDY THURSDAY.

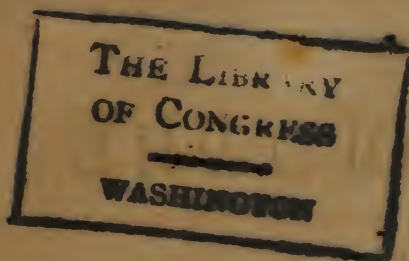


PHILADELPHIA:

JAMES M. CAMPBELL, 98 CHESTNUT STREET.

NEW YORK:—SAXTON & MILES.

1844.



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P R E F A C E .

THE publication of the following documents, and the accompanying comments at the present crisis, needs no apology. They present an array of evidence against the Papal power, which is deemed sufficient to convince every reasonable man that Popery in the nineteenth century is as utterly incompatible with the enjoyment of the blessings of civil and religious freedom, as it was in the sixteenth. In the light of the testimony which this book presents, it will be out of the power of any Roman Bishop, priest or layman, to assert with truth that the Papal system contemplates the promotion of the liberty of the press, and the rights of conscience. Out of the mouth of the Canon law, by the Bulls of Popes, the decrees of œcumenical councils, and their own solemn oath of installation, the Bishops of the Church of Rome are convicted of implacable hostility to our free institutions. At a time when assiduous efforts are made to remove the odium

which begins to be poured forth upon the principles of Popery, it is both proper and opportune to meet the artifices and sophistry of Roman prelates and priests, by just such an array of stubborn testimony as these pages will furnish. We may be called incendiaries for exposing the false and hateful character of the Roman creed and discipline, while Bishop 'Hughes' nine propositions are extolled to the skies, but American citizens are not to be deterred from any duty, least of all from this, by idle clamours of this description. We seek truth, and desire to diffuse it. If we have erred in our estimate of the character of the Papal system, and of the influence which its prevalence must revert upon our civil and religious institutions, let our error be pointed out; let the rebutting testimony be produced. and if upon a fair and open investigation and discussion, it shall appear that we have drawn a single unwarrantable inference, we pledge our sacred honor that all the reparation shall be made which can possibly accrue from a public confession and correction of our mistake. Vituperation and scurrility will ever be beneath our notice — sober argument and temperate remon-

strance, never. We shall not be content, however, with a flat denial of the relevancy of the present testimony, neither shall we so far surrender our judgment to the control of any man as to suffer ourselves to be persuaded that the Bulls of Popes, the canons of councils, and the oaths of Roman Bishops are to be understood as implying a meaning, precisely the opposite of that which their language conveys. To all such appeals and *arguments* we shall be deaf, and all such charmers, charm they never so wisely, may spare themselves the exhaustion of their art.

We have a twofold reason for publishing these documents at the present crisis. In the first place, people will read them *now* with avidity; and it is right that they should, for every American, whether by birth or adoption, is bound to acquaint himself with the true character of the Papal system; but in addition to this reason, there is another, which exerts a still more powerful bias upon our mind. Attempts have been made and are still made by the lower order of the public journals of this city, and by persons calling themselves American citizens, but who are perfectly indifferent

to religious truth, to intimidate Protestants by harsh denunciations from continuing to discuss the civil and religious bearings of Popery. The public has been solemnly informed that Protestant ministers are the real *incendiaries*, and that upon their heads rests the heavy responsibility of disturbing the peace of our city, staining our streets with the blood of American citizens, and laying Roman Catholic habitations and churches in ruins. It may, however, afford them some consolation to reflect that they share this reproach in common with prophets and apostles, who in their day were content to be called "troublers of Israel" and "pestilent fellows."

One of the most alarming signs of the times is the disposition manifested in certain quarters to suppress the right of free discussion. This is a privilege which cannot be surrendered without bowing the neck to the yoke of despotism. An attempt has very recently been made to exclude the advertisements of the publisher of this pamphlet from the columns of a daily journal of this city, because they were deemed offensive to Roman Catholics. Nor is this all.

Protestants have been threatened with assassination for daring to declare what God has recorded, and commanded them to proclaim respecting the Man of Sin, and at such a time it is not inexpedient to use the liberty of speech and of the press whilst it is still untrammelled by the gags and fetters of Papal France, Austria, and Italy.

As for the charge of desiring to revive or increase the excitement by which the Roman controversy is at present embarrassed, we shall merely reply, that we deem no excitement of the nature which our discussions create, an evil, neither do we believe that any jealousy can be too vigilant which is occasioned by the open, as well as insidious assaults of Roman prelates and priests upon our civil and religious liberties.

We are not the aggressive party; we stand on the defensive; this pamphlet has been suggested by the letters of *Bishop* Hughes. Whilst advocating and yielding obedience to the laws of the land, so long as they continue to accord with the laws of God, and deprecating every act of hostility and revenge, and with all Chris-

tians and good citizens denying the right of retaliating wound for wound, stripe for stripe, and burning for burning;—whilst we deplore the acts of lawless violence, by which the ruthless slaughter of unoffending citizens has been avenged upon their murderers; we shall never cease through good report and through evil, to do what we can to warn our countrymen against the inroads of the Church of Rome, and to put them in possession of the evidence within our reach, which convicts her of utter hostility to all that is righteous in religion and just in civil government.

Should either “the *Bishop of New York*,” or “the *Bishop of Philadelphia*,” request the name of the author, it will afford the publisher great pleasure to give them a personal introduction.

ENCYCLICAL LETTER

OF

POPE GREGORY XVI.

Encyclical Letter of our most Holy Father, Pope Gregory, by Divine Providence, the sixteenth of the name, addressed to all Patriarchs, Primates, Archbishops and Bishops.

“VENERABLE BRETHREN—Health and Apostolical Benediction. We doubt not but you are surprised not yet having received from us, since the government of the *Universal Church was committed to Our Humility*, a Letter in accordance with primitive usage, and with Our affection towards you. It was indeed our most ardent desire, without delay, to lay open Our hearts to you, and in communicating Our own sentiments, to address you in a language suitable to the command which, We have received in the person of Saint Peter, to confirm Our brethren. But you were not ignorant of the gathering calamities and anxieties, which burst upon Us in the very first moments of Our pontificate, when, had not the right hand of God supported us, you might ere now have lamented Our having fallen a victim to the dark conspiracy of impious men. But our mind shrinks from the memory of troubles, whose sad recital would be only re-opening the sources of sorrow: and We rather bless the God of Consolation, who in subduing the rebels has shielded us from impending danger;

and who in stilling the tempest, hath granted a pause to our apprehensions. Hereupon, We resolved to delay no longer to communicate Our advice to you for curing the bruises of Israel: but again the fulfilment of Our desires was impeded, by the weight of care imposed on Us in the reinstatement of public order.

Meanwhile another cause of our silence arose, from the insolence of faction, which laboured again to raise the standard of rebellion. Finding that long endurance and mildness, instead of softening, appeared rather to foment the spirit of licentiousness, We were at last, with extreme sorrow of heart, compelled to raise the scourge entrusted to Us by the Almighty, for subduing the obstinacy of men. Hence you will easily conclude that Our anxieties have been every day multiplied.

But having at length taken possession of our See in the Lateran Basilic, according to our customs and institution of our predecessors, We return to you without delay, Venerable brethren, and in testimony of Our feelings towards you, We select for the date of our letter this most joyful day on which We celebrate the solemn festival of the Most Blessed Virgin's triumphant Assumption into Heaven, that *She who has been through every great calamity Our Patroness and Protectress, may watch over Us, writing to you, and lead our mind by her heavenly influence to those counsels which may prove most salutary to Christ's flock.*

In sorrow, and with a mind broken with grief, We address you—you, whom we know from your

devotedness to religion, to have suffered proportional anxiety of mind in witnessing the depravity of the times with which religion has now to struggle. For we may truly say this is the hour and power of darkness to sift as wheat, the sons of election.—Truly “hath the earth mourned and faded away—infected by the inhabitants thereof; because they have transgressed the laws, they have changed the ordinance, they have broken the everlasting covenant.”

We speak, Venerable Brethren, of what your own eyes have witnessed, and over which our tears flow in common. Wickedness is restless, science grown insolent, licentiousness unrestrained. The holiness of things sacred is despised; and the majesty of the divine worship at once so efficacious and so necessary, is called in question, is vilified, is mocked at by evil men. Hence the perversion of sound doctrine, and hence the effrontery with which errors of every kind are disseminated. The law of the sanctuary, its rights, its customs, whatever is most holy in discipline is attacked by the tongues of them that speak iniquity. Our Roman See of Saint Peter, on which Christ laid the foundation of His Church, is assailed on all sides; *and the bands of unity are every day weakened and breaking asunder*. The divine authority of the Church is opposed, **ROBBED OF HER RIGHTS**. She is laid prostrate to satisfy human expediency and iniquity, and exposed as a degraded slave to the hatred of the nations.—*The obedience due to Bishops is infringed, and their rights trodden under foot*. The schools and the universities echo mon-

strous novelties, which no longer content themselves with undermining the foundation of the Catholic faith, but quitting their lurking holes, rush openly to horrid and impious war with it. The youth corrupted by the doctrine and examples of their teachers, have inflicted a deep wound upon Religion, and have introduced a most gloomy perversion of manners. Hence it is that men flinging away the restraints of our Holy Religion, which alone can keep together the elements of kingdoms, and impart strength and stability to government, have brought us to witness the destruction of public order, the downfall of States, and the overthrow of all legitimate power. These accumulated miseries owe their origin principally, however, to the activity of certain societies, in which is collected, as in one common receptacle, whatever heresy, or the most impious sects, offer of crime, of sacrilege and of blasphemy.

These things, Venerable Brethren, and many others, some perhaps more distressing which it were long to enumerate, must still as you are well known, embitter and prolong Our grief, seated as We are in the Chair of the Prince of the Apostles, where the zeal for the whole of our Father's House must consume Us more than others. But aware at the same time, that We have been placed here not only to deplore, but also to crush the evils to the utmost of Our power, We turn to your fidelity for aid, and we appeal to your solicitude for the salvation of the Catholic flock, Venerable Brethren, because your tried virtue and religion, exemplary prudence, and unremitting zeal, give Us courage, and shed a sweet consolation over Our minds,

afflicted as they are in this season of trial. For it belongs to Us to give the alarm, and to leave no means untried which may prevent the boar of the forest from trampling down the vineyard, or the wolf from taking the lives of the flocks. Ours is the task to drive the sheep into healthful pastures which preclude all suspicion of danger. But God forbid, Dearest Brethren, God forbid, while so many evils press, while so many dangers threaten, pastors should be wanting to their duty, and that fear-stricken, they should fly from their flocks, or slumber in idle and inactive forgetfulness of them. In union of spirit, then let us be true to our common cause, or rather the cause of God; and let us unite our vigilance and exertions against the common enemy, for the salvation of the whole people.

Now you will best correspond with these sentiments, if in compliance with the nature of your station, you "attend unto yourselves and to doctrines;" ever bearing in mind, "the Universal Church suffers from every novelty," as well as the admonition of the Pope St. Agatho; "that from what has been regularly defined, nothing can be taken away, no innovation introduced there, no addition made; but that it must be preserved untouched both as to words and meaning." This will preserve unshaken, that unity which belongs to the Chair of St. Peter as its foundation, so that there, where the rights of all the Churches by an admirable union, have this origin, "may be a wall of protection, a port in which no wave ever breaks, and a treasury of inexhaustible resources." To humble therefore, the audacity of those who would encroach upon the rights of Our Holy See, or who would destroy its

junction with the Churches, to which those Churches owe their support and their vigor, inculcate in her regard the most zealous fidelity, and most sincere veneration, proclaiming with St. Cyprian, "that he falsely imagines himself to be in the church, who deserts the Chair of Peter upon which the Church is founded."

To this point, therefore, your labours must tend, and your vigilance must be unceasingly directed to preserve the deposit of faith, amidst the wide-spreading conspiracy formed for the impious purpose of tearing it from you to destroy it. *Let all remember that the principle of sound doctrine, with which the people are to be imbued, must emanate from, and that the rule and the administration of the Universal Church belongs to the Roman Pontiff,* to whom was delivered "the full power of feeding, ruling and governing the Universal Church by Christ our Lord," as the Fathers of the Council of Florence have unequivocally declared. It is the duty of all Bishops, then, to adhere most faithfully to the Chair of St. Peter, to preserve their deposit holily and religiously, and to feed God's flock entrusted to them. Priests too, it behoves to be subject to their Bishops, whom St. Jerome admonishes them, "to regard as the parents of their soul;" and let them never forget, that the earliest canons forbid them to exercise any function of their ministry, or to enter on the task of teaching or preaching, "without the sanction of the Bishop to whose care the people are entrusted, and from whom the account of their souls will be required." Be it, therefore, held as a certain truth, that all those who

attempt any thing in opposition to the order thus marked out, become thereby, as far as their power permits them, refractory members of the Church. It would moreover be a crime, and entirely at variance with that deep veneration with which the laws of the Church should be received, to censure in the wild spirit of criticism, discipline sanctioned by her, whether as regards the administration of things sacred, the rules of morality, the rights of the Church, or of her ministers, or to cavil at its clashing with the principles of natural law, or to pronounce it lame and imperfect, and subject to the civil tribunal.

Again, as it is evident that the Church, to use the words of the Council of Trent "was instructed by Christ Jesus, and by his Apostles, and that the Holy Ghost suggests to her every truth to be taught," it is no less absurd than injurious to her that any thing by way of "Restoration," or "Regeneration," should be forced upon her as necessary for her soundness or increase, as if she could be thought obnoxious to decay, or to obscurities, or any other such inconveniences. By such contrivances the innovators hope to "mould the foundations of a modern 'humane institution,' " and thus would be realised, what St. Cyprian so strongly declaimed against, the conversion of an essentially divine "into a mere human Church." Let the projectors of such a scheme, then, remember, on the testimony of St. Leo, "That the dispensing with the canons hath been committed to the Roman Pontiff only, and not in any private individual, but in him only resides the power of making decrees touching the ordinances of the Fathers, and also as

St. Gelasius writes, to balance the decrees of Canons, and to determine the precepts of their predecessors, so as to direct, after careful consideration, what relaxations the circumstances of the times require for the good of particular churches.”

And here We wish to see your constancy ever watchful to defend religion against that most foul conspiracy, against the CELIBACY OF THE CLERGY, which as you know, is daily extending its influence, and in which the ranks of the impious philosophers of the day are swelled by the accession of some even of the ecclesiastical order, who forgetful of their character and their duty, and yielding to the allurements of passion, have been carried by their licentiousness so far as in some places publicly to solicit the intervention of their princes, and even to repeat their solicitations with them in order to abrogate this most holy branch of discipline. But why detain you with the recital of attempts so revolting? Having confidence in your piety, to you We commit the defence of a law of so much moment, against which the darts of the lascivious are directed from every quarter. Preserve the building entire; and in its protection and defence, neglect none of those resources, which the sacred Canons have in reserve for you.

Then on the subject of honourable marriage, which St. Paul hath pronounced “a great Sacrament in Christ and the Church,” our common cares are required to correct errors repugnant to its sanctity and to its indissoluble tie, and to put down all attempts at innovation. Your attention had been directed to this subject in the letter addressed to you by our prede-

cessor of happy memory, Pius VII; but the noxious evil is still increasing. The people must therefore be carefully instructed, that matrimony once lawfully engaged in, can never be dissolved, that God has decreed that the society formed by those, who have once been united in wedlock, should continue during the whole of their lives; and that the tie of union can only be dissolved by death. Mindful at the same time that it holds a place among things sacred, and is, consequently, subject to the Church; let the people have always before their eyes the laws formed by the Church respecting it, and let them comply with them religiously and exactly; for it is on that depends the validity, the stability, and the just union of marriage. Let them beware of offending in any way against the sacred Canons and the decrees of Councils, properly impressed with the conviction, that no happy issue can result from marriages, contracted in defiance of Church discipline; or when neglecting to invoke the previous blessing of Heaven, and without one thought given to the obligation incurred, or to the mystery signified, the contracting parties place their only end in the unbridled indulgence of appetite.

But let us turn to another most prolific cause of those evils, which We deplore as at present afflicting the Church. We allude to the principle of "Indifference."—*That depraved principle, which by contrivances of wicked men, has become very prevalent; maintaining eternal salvation to be equally attainable in whatever profession of faith, provided the natural dictates of morality be therein observed.* But in a matter so clear and evident you will easily

extirpate this most pernicious error from among the people under your charge. Let them tremble at the admonition of the Apostle:—"One God, one faith, one baptism,"—who pretend that every religion conducts to the haven of beatitude, and let them reflect from the language of the Redeemer, that "not being with Christ, they are against Christ," that "not gathering with him, they are unhappily scattering;" and that consequently they will, "without doubt, perish eternally, unless they hold fast the Catholic faith and preserve it whole and inviolate." Let them hearken to the voice of St. Jerome, who, when the Church was torn into three parts by schism, relates that he, firm to his purpose, said to those that attempted to draw him over to their party: "I hold fellowship with them that cling to the Chair of Peter." For vainly would such a one flatter his conscience with his regeneration in water. To him St. Augustine addresses himself: "The twig lopped from the vine retains its shape, but what will its shape avail it when separated from the life-giving root?"

From that polluted fountain of "indifference," flows that absurd and erroneous doctrine, or rather raving in favour and in defence of "liberty of conscience," for which most pestilential error, the course is opened by that entire and wild liberty of opinion which is every where attempting the overthrow of religious and civil institutions; and which the unblushing impudence of some has held forth as an advantage of religion. "But what," exclaimed St. Augustine, "what worse death to the soul than freedom in error!" For only destroy those fences which

keep men within the paths of truth, leave them to the headlong sway of their natural evil propensities, and that the "bottomless pit" at once yawns before you, from which St. John saw the smoke arise which darkened the sun, and which shed its locusts over the face of the earth. From hence arise these revolutions in the minds of men; hence this aggravated corruption of youth; hence, this contempt among the people of sacred things, and of the most holy institutions and laws; hence, in one word, that pest of all others, most to be dreaded in a state, unbridled liberty of opinion, licentiousness of speech, and a lust of novelty, which, according to the experience of all ages, portend the downfall of the most powerful and flourishing empires.

Hither tends that worst and never-sufficiently to be execrated and detested liberty of the press; for the diffusion of all manner of writings, which some so loudly contend for, and so actively promote. We shudder, venerable brethren, at the sight of the monstrous doctrines, or rather portentous errors, which crowd upon us in the shape of numberless volumes, and pamphlets, small in size, but big with evils, which stalk forth in every direction; breathing a malediction, which we deplore, over the face of the earth. Yet are there not wanting, alas! those who carry their effrontery so far, as to persist in maintaining that this amalgamation of errors is sufficiently resisted, if in this inundation of bad books, a volume now and then issue from the press in favour of religion and truth. But is it not a crime, then, never sufficiently to be reprobated, to commit the deliberate

and greater evil, merely with the hope of seeing some good arise out of it? Or is that man in his senses, who entrusts poison to every hand, exposes it at every mart, suffers it to be carried about on all occasions, aye, and to become a necessary ingredient of every cup, because an antidote may be afterwards procured which chance may render effective?

Far other hath been the discipline of the Church, in extirpating this pest of bad books, even as far back as the times of the Apostles, who we read committed a great number of books publicly to the flames. It is enough to read the laws passed in the fifth Council of Lateran on this subject, and the constitution afterwards promulgated by our predecessor of happy memory, Leo X.; "that what was wholesomely invented for the increase of faith, and for the extension of useful arts, may not be diverted to a contrary purpose, and become an obstacle to the salvation of Christ's faithful." The subject engaged the closest attention of the Fathers of the Council of Trent, and as a remedy to so great an evil, they passed that most salutary decree for forming an index of the works in which depraved doctrine was contained, "No means must be here omitted," says Clement XII., our predecessor of happy memory, in the Encyclical Letter on the proscription of bad books—"no means must be here omitted, as the extremity of the case calls for all our exertions, to exterminate the fatal pest which spreads through so many works; nor can the materials of error be otherwise destroyed than by the flames, which consume the depraved elements of evil." From the anxious vigilance then of the Holy

Apostolical See, through every age, in condemning and removing from men's hands suspected and profane books, becomes more than evident the falsity, the rashness and the injury offered to the Apostolical See by that doctrine, pregnant with the most deplorable evils to the Christian world, advocated by some, condemning this censure of books as a needless burden, rejecting it as intolerable or with infamous effrontery proclaiming it to be irreconcilable with the rights of men or denying in fine the right of exercising such a power, or the existence of it in the Church.

Having, moreover, heard that doctrines are now circulating in writings among the common people subversive of the fidelity and the submission due to princes, and that in consequence, the flame of sedition is every where kindling; all care must be employed to prevent the people being seduced from the path of duty. Be the admonition of the Apostle known to all, that "there is no power but from God; and those that are ordained of God. Therefore he that resisteth the power, resisteth the ordinance of God; and they that resist purchase to themselves damnation." Wherefore both divine and human laws strive against those who, by the basest attachment of treason and rebellion, strive to dissolve the bonds of allegiance to princes, and to drive them from their states.

It was to preserve their character undefiled with this foul blot, that the Christians of old, under the age of persecution, continued to deserve the praise of the Emperors and of the Empire, not merely by the fidelity, exactness, and promptitude with which they

discharged every office imposed upon them, not at variance with their religion, but more particularly by their constancy in the field, and the readiness with which they shed their blood in the common cause. "The Christian soldier," says St. Augustine, "fought under the banner of the Pagan Emperor; but when the cause of Christ came on, he acknowledged no other than his celestial Master. He separated the character of his eternal from that of his temporal Lord; but to please the former, he became the obedient subject of the latter. It was with eyes steadily fixed on this distinction, that Mauritius, the dauntless martyr, and the Theban legion's captain, found a ready answer to the Emperor, as recorded by St. Eucherius; "We are your soldiers, O Emperor, but we are bold to confess, that we are at the same time servants of God. And now, not the least hope of life moves us to rebel. With arms in our hands we remain defenceless, for we choose rather to die than to shed blood." But to set in its true light the fidelity of the first Christians to their princes, we should remember with Tertullian, that at that time the Christians were neither wanting in numbers, nor in resources to resist their persecutors. "We are but of yesterday," he exclaims, "yet do we fill every place around you; your cities and your islands; your fortresses and your municipal towns; your councils, your very camps; your tribunes and the palace, the senate and the forum. To what warlike achievements should we not be adequate, and prepared for, even against forces more numerous than ourselves? We, who so little fear death, if our religion did not require us

rather to suffer than to inflict death. If numerous as we are, we had retired from you in some distant corner of the earth, the desertion of so many citizens of every class, would have branded the character of your government with infamy, and would itself have been your punishment. Then would you have stood aghast at the solitude extending before you. You would have asked for your own subjects. The number of your enemies would then have exceeded that of the citizens left behind, but as it is, those enemies show meanly before the multitude of Christians.”

These illustrious examples of unshaken subjection to Rulers necessarily flowing from the ever holy precepts of the Christian religion, loudly condemn the insolence and impiety of those who, maddening in the free unbridled passion of untamed liberty, leave no stone unturned to break down and destroy the constitution of states, and under the appearance of liberty to bring slavery on the people. This was the object of the impious ravings and scheme of the *Waldenses*, of the Beguardians, of the Wickliffites, and of the other children of Belial, the refuse of human nature and its stain, who were so often and so justly anathematized by the Apostolic See. Nor had they any other object than to triumph with Luther in the boast “that they were independent of every one,” and to attain this the more easily and readily, they fearlessly waded through every crime.

Nor can we augur more consoling consequences to religion and to government, from the zeal of some to separate THE CHURCH FROM THE STATE, and to *burst* the bond which unites the priesthood to the Empire.

For it is clear that this union is dreaded by the profane lovers of liberty, only because it has never failed to confer prosperity on both.

But in addition to the other bitter causes of our solicitude, and of that weight of sorrow which oppresses us in the midst of so much confusion, come certain associations and political assemblies, in which, as if a league were struck with the followers of every false religion and form of worship, under a pretended zeal for piety, but in reality urged by the desire of change, and of promotion, liberty of every kind is maintained, revolutions in the state and in religion are fomented, and the sancity of all authority is torn in pieces.

With a heavy heart, but with confidence in Him who commands the winds, and brings tranquillity ;— We have written on these subjects to you, venerable brethren, that putting on the buckler of faith, you may be encouraged to go forth to fight the battles of the Lord. You above all others it behooveth to stand as a wall against every height, exalting itself against the knowledge of God. Unsheath then, the sword of the Spirit, which is the Word of God, and let those who hunger after justice receive bread from your hands. Called to be labourers in the vineyard of the Lord, confine yourself to this, labour at this, that every root of bitterness may be torn up in the field entrusted to your care, and that every noxious weed being destroyed, a joyful harvest of virtues may flourish. Embrace with paternal tenderness those in particular, who have devoted their minds to sacred studies and to philosophical inquiries. Exhort them and warn them, how-

ever, against an imprudent reliance on the unassisted powers of their own minds which might seduce from the pathway of truth, into the high road of impiety.— Bid them remember that “God is the guide of wisdom, and the director of the wise,” and that without God it is impossible to understand the nature of God, who teaches men by his word to know God. He is a proud, or rather a foolish man, who weighs in a balance the mysteries of faith which surpass all human understanding, or who confides in the deductions of his own intellect, which, subject to the common fatality of human nature, is necessarily weak and infirm.

May this our zeal for the welfare of religious and public order, acquire aid and authority from the princes, Our dearest sons in Christ, who let them reflect, have received their power not merely for their temporal rule, but chiefly for the protection of the Church. Let them carefully observe, that whatever is done for the good of the Church, necessarily benefits their government and confirms the peace of their states. Let them be persuaded that the cause of the faith interests them more nearly than that of their kingdom; and let them weigh the vast importance to themselves, (We speak with St. Leo, the Sovereign Pontiff,) “that the crown of faith should be added to the diadem which they have received from the hand of God.” Placed over their subjects as parents and guardians, they will ensure for them a true, constant, rich repose, and tranquillity, if they make it their first care to protect religion and piety towards God, who has written on his thigh, “King of kings, and Lord of lords.”

But that all may have a successful and happy issue, let us raise our eyes to the most blessed Virgin Mary, who alone destroys heresies, WHO IS OUR GREATEST HOPE, YEA, THE ENTIRE GROUND OF OUR HOPE. May she exert her patronage, to draw down an efficacious blessing on our desires, our plans, and proceedings, in the present straitened condition of the Lord's flock. We will also implore, in humble prayer, from Peter, the prince of the apostles, and from his fellow apostle Paul, that you may all stand as a wall to prevent any other foundation than what hath been laid; and supported by this cheering hope, We have confidence that the Author and Finisher of Faith, Jesus Christ, will at last console us all in the "tribulations which have found us exceedingly." To you, venerable brethren, and to the flocks committed to your care, We most lovingly impart, as auspicious of celestial help, the apostolical benediction.

Dated at Rome, from St. Mary Major's, August 15th, the festival of the Assumptions of the same Blessed Virgin Mary, the year of our Lord 1832, of our Pontificate the second."

We have preferred inserting the entire encyclical letter to presenting mere extracts, because, however perfectly the meaning of Pope Gregory might have been furnished, we should have been charged with intentional misrepresentation, or at least with unfair and garbled quotation, had we selected those passages only which have a direct bearing upon the institutions of this country.

Let it be remembered, that the opinions set forth

in the above letter are the real sentiments of the Head of the Roman Church. He writes from Rome, surrounded by the glitter and pomp of the Vatican, in the midst of a people, debased by superstition and ignorance, who for centuries have groaned under papal bondage, until their necks have become accustomed to the yoke. The liberty of the press and liberty of conscience are abstractions in the papal dominions, and the people of Italy can have no definite idea of either, for the simple reason that they know nothing of their operation except from hearsay, and but very little from that source. The Pope himself has never dwelt amongst a people who have been accustomed to think and speak for themselves, and it is in the nature of things impossible for him to appreciate the condition of a nation, who are not dependent upon himself or his vassals for the creed which they profess, or the form of worship which they prefer. Reared in the midst of despotism—himself a despot—accustomed to the servile homage of all who acknowledge him as their temporal and spiritual chief—flattered by the blasphemous adulations of ghostly sycophants and exulting in the impious appellations of Sovereign Lord, and God's Vicegerent upon Earth, we are not surprised that the Pope of Rome in the exuberance of pride and bigotry, and in the overflowings of his blind zeal for the spiritual and temporal supremacy which he claims as his due, should denounce liberty of conscience as a "MOST PESTILENTIAL ERROR," "*an absurd and erroneous doctrine or rather raving*"—we marvel not, that from his chair of state, and in

his purple robe, with prostrate worshippers adoring at his feet and kissing the glittering cross upon his slipper, in token of abject submission, he should find it in his heart to declare that "liberty of opinion" is a "PEST OF ALL OTHERS MOST TO BE DREADED IN A STATE;" but with such sentiments before us, and from such a source, we confess we do admire the assurance of a Roman prelate, who styles himself the Bishop of Philadelphia, in openly proclaiming before an American public his earnest advocacy of Liberty of Conscience, when this very man is bound by an oath, which we shall present in due season, to obey the mandates of his Master at Rome. What does Dr. Kenrick mean when he concluded his card "to the citizens of Philadelphia and the public generally," dated March 12, 1844, in these terms :

"The undersigned expresses these views in behalf of the Catholic community. The holding of any public meeting has been avoided, lest Catholics should share in any degree the responsibility of the public excitement which has been caused most unnecessarily on this subject.—It is their sincere desire to cultivate peace and all the social charities with all their fellow citizens, and to leave to others, what they temperately ask for themselves—LIBERTY OF CONSCIENCE.

† FRANCIS PATRICK,

Bishop Philadelphia."

Here we pause to inquire: Has Dr. Kenrick ever taken a certain oath in which the following passage occurs, or has he not?

"With my whole strength I shall observe and cause to be observed by others, the rules of the

Holy Fathers, the decrees, ordinances, or dispositions, reservations, provisions, and MANDATES OF THE APOSTOLIC SEE. According to my ability, I shall pursue and impugn heretics, schismatics, and rebels against our said Lord, or his successors as aforesaid."

Is it indeed true, that the advocacy of liberty of conscience is "*a most pestilential error?*" The Pope has affirmed it, and if he has spoken the truth, then is Dr. Kenrick a "most pestilential" errorist! Has Dr. Kenrick sworn to observe the mandates of the Apostolic See, with his whole strength; or, has he not? Assuredly he has, or he never could have earned from the Pope the title of Bishop of Philadelphia. If so, then he is bound to the utmost of his power to curb this "pest of all others most to be dreaded," and to destroy the odious principle of LIBERTY OF CONSCIENCE. And yet, be astonished, Gregory! Dr. Kenrick has in the presence "of the citizens of Philadelphia and the public generally," become the avowed apologist of this "absurd and erroneous doctrine."—Nay, more, he has encouraged his flock to do the same! Hearken, Oh! Pope! and let the tidings stun thee! Thy vassal—thy sworn vassal in defiance of "the rules of the Holy Fathers," and in spite of "the decrees, ordinances, dispositions, provisions, and mandates of the Apostolic See," has fallen to "raving in favour of and in defence of liberty of conscience!"

Liberty of conscience? But has not the man taken a great oath that, "according to his ability, he will pursue, and impugn heretics, schismatics, and rebels against his said Lord?" Admit it; but what then?

He promises this, *according to his ability*, and that at present is very slender. In this matter, let Dr. Kenrick be blameless; he hath done what he could. Mortal man, be he bishop or layman, can do no more. Doubtless, as his ability increases, he will “pursue and impugn” to better purpose.

But let us return to the Pope’s letter. The oath shall be weighed anon. When the Encyclical letter of 1832 was penned, the Pope was evidently disturbed by the signs of the times. They were not auspicious. As he looked over the field which the Roman Pontiff had once possessed and occupied—not, however, to cultivate—but to waste and to destroy—as visions of the past floated before his imagination, the future loomed up black with portentous omens. His holiness was seized with a fit of trembling, and in his agitation, his fears were recorded. He saw that “unbridled liberty of opinion, licentiousness of speech, and a lust of novelty”—by which, kind reader, understand—a disposition to dissent from the mandates of the Apostolic See—an increasing propensity to speak in terms derogatory to the Pope, and an intense desire to be freed from his intolerable oppression—he perceived, we say, that these subjects were becoming popular, and in their prevalence, he saw portended, “the downfall of the most powerful and flourishing empires!” He gives vent to his feelings in these terms :

“Hither tends that worst and never sufficiently to be execrated and detested liberty of the press, for the diffusion of all manner of writings, which some so loudly contend for and so actively promote. We

shudder, venerable brethren, at the sight of the monstrous doctrines, or rather portentous errors, which crowd upon us in the shape of numberless volumes and pamphlets, small in size, but big with evils, which stalk forth in every direction; breathing a malediction which we deplore, over the face of the earth."

As if to cut off every possibility of successful or even plausible evasion, the "shuddering" Pontiff in his tremor, adverts to the well known "discipline of the Church in extirpating this pest of bad books," and after adducing apostolic example as a safe precedent, he refers the Patriarchs, Primates, Archbishops and Bishops, to whom his letter is addressed, to the laws passed in the Fifth Council of Lateran, and to the subsequent enactments of the Fathers of the Council of Trent, who passed that most salutary decree for the formation of an Index prohibitory and expurgatory, which has been continued from their day to the present time, and has been annually swelling and puffing in vain attempts to keep pace with the movements of "that worst and never sufficiently to be execrated and detested liberty of the press!" As Pope Gregory calls attention to the decrees of the Council of Trent, it may be well to advert for a moment to a few of the enactments of that infallible tribunal. No Roman prelate or priest will venture to deny that the canons and decrees of that Council are binding on "THE CHURCH" in every age and in every land, or question the propriety of an appeal to authority, to which the Pope himself admonishes his patriarchs, primates, &c. &c. to resort. We follow

the Pontiff therefore as directed to the "Ten Rules" enacted by the Council of Trent, and approved by Pope Pius IV. in a Bull issued on the 24th of March, A. D. 1564 :

The first rule confirms the condemnation of all books published by Popes and councils prior to the year 1515.

The second rule prohibits the works of all heretics who flourished anterior to that period, and condemns the works "of those who have been, or are, the heads or leaders of heretics, as Luther, Zwingli, Calvin, Balthasar Pacimontanus, Swenchfeld, and other similar ones." These "are altogether forbidden, whatever may be their names, titles, or subjects. And the books of other heretics, which treat professedly upon religion, are totally condemned." Such of their books as do not treat upon religion and have "been examined and approved by Catholic divines, by order of the bishops and Inquisitors," are graciously "permitted to be read."

The third rule relates principally to Translations of the Scriptures, and provides that versions of the Old Testament "may be allowed to learned and pious men at the discretion of the Bishop—provided they use them merely as elucidations of the Vulgate version, in order to understand the Holy Scriptures, and not as the Sacred text itself." As for translations made by heretics, they "*are allowed to no one.*"

The fourth rule relates to the circulation of the Scriptures, and is as follows: "Inasmuch as it is manifest from experience, that if the Holy Bible, translated into the vulgar tongue, be indiscriminately

allowed to every one, the temerity of men will cause more evil than good to arise from it, it is on this point referred to the judgment of the bishops, or inquisitors, who may by the advice of the priest or confessor, permit the Bible translated into the vulgar tongue by Catholic authors, to those persons whose faith and piety, they apprehend, will be augmented, and not injured by it; and this permission they must have in writing. But if any one shall have the presumption to read or possess it without such written permission, he shall not receive absolution until he have first delivered up such Bible to the ordinary. Booksellers, however, who shall sell, or otherwise dispose of Bibles in the vulgar tongue, to any person not having such permission, shall forfeit the value of the Books, to be applied by the bishop to some pious use, and be subjected by the bishop to such other penalties as the bishop shall judge proper, according to the quality of the offence. But regulars shall neither read nor purchase such Bibles without a special license from their superiors."

The Fifth Rule provides, that lexicons, &c., edited or compiled by heretics, may be used by the faithful after "Catholic divines" have made "such corrections and emendations as may be deemed requisite."

The Sixth Rule enjoins, that "books of controversy betwixt the Catholics and heretics of the present time, written in the vulgar tongue, are not to be indiscriminately allowed, but are to be subject to the same regulations as Bibles in the vulgar tongue."

The Seventh Rule utterly prohibits lascivious and obscene books, excepting the works of antiquity,

written by the heathen, "because of the elegance and propriety of the language, though on no account shall they be suffered to be read by young persons."

The Eighth Rule permits the use of books, "the principal subject of which is good, but in which some things are occasionally introduced tending to heresy and impiety"—after due correction "by Catholic divines by the authority of the general inquisition."

The Ninth Rule utterly rejects "all books and writings of geomancy, hydromancy, aeromancy, pyromancy, onomancy, chiromancy and necromancy; or which treat of sorceries, poisons, auguries, auspices, or magical incantations."

The Tenth Rule reiterates the rules ordained in the 10th Session of the Council of Lateran, under Leo X., and provides that if any book is to be printed at Rome, it shall first be examined by the Pope's Vicar and the masters of the sacred palace, or other persons chosen by the Pope for that purpose. In other places, this examination, shall be made by the resident bishop, or some other person appointed by him. Those who publish works in manuscript without this approbation shall be subject to the same penalties as those who print them, and those who read or possess them shall be considered as the authors, if the real authors of such writings do not avow themselves. The rule also provides for frequent visitations of printing establishments "by the bishop or his vicar, conjointly with the inquisitor of heretical pravity, so that nothing that is prohibited may be printed, kept, or sold." Booksellers are required to keep a catalogue of the books which they have on sale, duly

authenticated by the said deputies—an infringement of this ordinance exposes them to the forfeiture of the forbidden books. As for foreign works it is ordained, that “no one shall presume to give to read, or lend, or sell any book which he or any other person has brought into the city, until he has shown it to the deputies, and obtained their permission unless it be a work well known to be universally allowed.”

“Heirs and testamentary executors shall make no use of the books of the deceased, nor in any way transfer them to others, until they have presented a catalogue of them to the deputies, and obtained their license, under pain of the confiscation of the books, or the infliction of such other punishment as the bishop or inquisitor shall deem proper, according to the continuancy or quality of the delinquent.”

After some further statement of the discretionary power of the bishops and general inquisitors the “Ten Rules” conclude with the following pithy summary.

“Finally, it is enjoined on all the faithful, that no one presume to keep or read any books contrary to these rules, or prohibited by this index. But if any one keep or read any books composed by heretics, or the writings of any author suspected of heresy or false doctrine, he shall instantly incur the sentence of excommunication, and those who read or keep works interdicted on another account besides the mortal sin committed, shall be severely punished at the will of the bishops.”

This is a summary of the ten commandments which the Church of Rome has bound upon the con-

sciences of her subjects, respecting the use of books. Now we ask, is it possible for language to convey a more determined opposition to the liberty of the press than is presented in these rules of the index and in the Pope's solemn endorsement of them in his encyclical letter? Surely if words mean any thing, the Council of Trent intended to put restrictions upon the circulation of books whose influence should be deemed unfavourable to the tenets of THE CHURCH; and Pope Gregory designed to express his approbation of that "most salutary decree for forming an index of the works in which depraved doctrine was contained," which was "passed by the Fathers of the Council of Trent." And we ask again, would it not be an arduous undertaking to frame laws better calculated to repress liberty of thought and discussion, and to shackle every free expression of opinion, than the ten rules of the index prohibitory and expurgatory? The law of the Pope, the decree of the Church of Rome, the sentence of her bishops and priests, is, that if any one reads or even keeps books composed by heretics, or the writings of any author suspected of heresy, or false doctrine, if, without permission, he reads the Holy Bible translated into the vulgar tongue—or if he fails to have this permission in writing, and refuses to deliver up such Bible to the ghostly authority that claims it—if he inherits a forbidden book as a bequest from some deceased friend—he instantly incurs the penalty of excommunication—living he is under the censure and curse of THE CHURCH; dying his body is excluded from consecrated ground, and his soul

delivered over to Satan! We appeal to the Pope's own law and testimony. If we have erred in our statement, let the "Ten Rules" convict us. Surely, there can be but one opinion relative to the position of Gregory XVI. and THE CHURCH, as represented by the Council of Trent on this momentous subject. To the reigning pontiff the idea of giving men liberty to think, speak, and write their sentiments on politics and religion without ecclesiastical supervision, is terrific; he SHUDDERS at it! Now, be it remembered, that this Encyclical letter is addressed specially to the bishops of the Church of Rome, who are sworn with their whole strength to observe and cause to be observed by others, the decrees, ordinances, and mandates of the Apostolic See. By his solemn oath every Roman bishop is bound, therefore, with all his strength to endeavour to crush the liberty of the press; if he winks at this "monstrous doctrine"—if he connives, to any extent, at this "portentous error"—above all, if he advocates "that worst and never sufficiently to be execrated and detested liberty of the press," is he not recreant to his master, and false to his oath? In the style of the New York Philistine, we say: Now, therefore, John Hughes, Francis Patrick Kenrick, and ye other ghostly deceivers of the public, stand forth and meet this alternative. Choose ye upon which horn of this dilemma you will be impaled before the American people! You, John Hughes, among your "nine propositions" have proclaimed and reiterated your advocacy of LIBERTY OF CONSCIENCE! Read again, your first, your fifth, your sixth, and seventh propositions, all

of which might have been summed up in that which you term the *sixth*, without detriment to your category or to the public. In that paragraph you affirm: "I have always contended for the right of conscience; for all men, as universally as they are recognized in the American constitution." Be it so, sir, then you have disobeyed an ordinance of the Apostolic See, whose mandates you have nevertheless sworn to obey.

Now, look at the *seventh* proposition, and though essentially the same as the *sixth*, yet as you have amplified so largely, we will improve your repetition. You affirm: "I have always preached that every denomination, Jews, Christians, Catholics, Protestants, of every sect and shade, were all entitled to the entire enjoyment of freedom of conscience, without let or hindrance from any other denomination, or set of denominations—no matter how small their number or how unpopular the doctrines they professed." Now this is either true or false. If it be false, I ask, how dare you, John Hughes, deliberately utter that which you know to be untrue? How dare you attempt to deceive the public by misrepresenting the dogmas and the tendency of Popery? And, if it be true, I ask again, how dare you—*you* who have sworn that according to your ability, you will pursue and impugn heretics, schismatics, and rebels against your lord the Pope—oh! how dare *you* affirm that you have always preached that Protestants of every sect and shade are all entitled to the entire enjoyment of freedom of conscience without let or hindrance? Freedom of conscience? Do you not know, John Hughes, that "Protestants of every sect and shade"

are once a year cursed in public at Rome, by the Pope in person? Look at the third section of that impious *Bulla in Coena Domini* which your master pronounced last Maundy Thursday, and what is its import? "We excommunicate and anathematize, in the name of God Almighty, Father, Son, and Holy Ghost, and by the authority of the blessed apostles, Peter and Paul, and by our own; all Hussites, Wicliffites, Lutherans, Zuinglians, Calvinists, Hugonots, Anabaptists, Trinitarians, and apostates from the Christian faith; and all other heretics by whatsoever name they are called, and of whatsoever sect they be; as also their adherents, receivers, favourers, and generally any defenders of them; together with all who without our authority, or that of the Apostolic See, knowingly read, keep, print, or any ways, for any cause whatsoever, publicly or privately, on any pretext or colour, defend their books containing heresy, or treating of religion, as also schismatics and those who withdraw themselves from the obedience of us, or of the Bishop of Rome for the time being."

What say you to this mandate of the Apostolic See? How do your "propositions" square with it and your oath? But John Hughes is an advocate of the liberty of the press also, the Pope's letter and curse and his own oath to the contrary notwithstanding! John Hughes in his second letter to Col. Stone affirms: "My last letter ought to satisfy you that I regard a free press as essential to the well-being of a free country." This, we are aware, is not equivalent to a declaration that Mr. Hughes is the friend either of a free press or a free country—but it is obviously

intended to imply that he is; and again we shut him up to the choice of the alternative already presented. Alas! Gregory! dost thou quake at the abstract idea of a free press?—How canst thou bear to hear the “Bishop of New York” “rave” in favour of “that never sufficiently to be execrated and detested liberty?” Poor man! His sorrows multiply! Hear him, “We SHUDDER, venerable brethren.”—Gregory—*so do we!* but not so much at the blind bigotry of a benighted Pope, as at the infamous prevarication of his vassal bishops.

Another topic claims our attention for a moment. Amongst many items of interest in the Encyclical Letter, there is one more passage which is too significant to be passed over in silence, especially as it rebukes the boastful pretensions of Roman prelates to the rights of American citizenship, and to the principles of American freedom. After a piteous lamentation over the prevalence of “the free unbridled passion of untamed liberty,” the pontiff continues in this lugubrious strain.

“Nor can we augur more consoling consequences to religion and to government, from the zeal of some to separate THE CHURCH FROM THE STATE, and to burst the bond which unites the priesthood to the empire. For it is clear that this union is dreaded by the PROFANE LOVERS OF LIBERTY, only because it has never failed to confer prosperity on both.”

Hearken, ye patriarchs and primates, ye archbishops, and above all ye *bishops* of the Roman Church, who have dared in defiance of your master’s bidding and of your own bond, to stand forth as the

advocates of freedom! Will you now venture to tell us that your sovereign lord has any sympathy with the principles of rational liberty, or that you who have vowed perpetual fidelity to the mandates of the pope of Rome, are honest men when you glory in the title of American citizens? You do not desire a union of Church and State! You are the friends and favourers of the religious equality of all denominations! But your church is not a *sect*—no, it is **THE CHURCH**; and therefore when you thus jesuitically advocate the equality of all *denominations*, there is an *apostolic reservation* in favour of the supremacy of the Church of Rome.—Is it not so, sirs? Your apparent zeal for liberty of conscience is more subjective than objective. You affect liberty, to make other men's consciences accord with your own religious belief.—Well has your master stigmatized some men as “PROFANE LOVERS OF LIBERTY.”

The conclusion of the Encyclical Letter is worthy of its author. The Pope winds up his invectives against every cherished principle of human right and liberty, by an undisguised avowal of idolatry.

“But that all may have a successful and happy issue, let us raise our eyes to the most blessed Virgin Mary, who alone destroys heresies, who is **OUR GREATEST HOPE, YEA THE ENTIRE GROUND OF OUR HOPE**. May she exert her patronage, to draw down an efficacious blessing on our desires, our plans, and proceedings, in the present straitened condition of the Lord's flock.”

We rejoice that “our hope” of the prevalence and triumph of truth rests not upon the patronage of the

blessed Virgin, though we acknowledge that she was highly favoured among women. Our hope is in God; all our "expectation is from HIM." Gregory, thy throne is falling! God's curse is upon it and thee! For "thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness in a salt land and not inhabited." So shalt thou faint and fail, Gregory, until thine arm shall be clean dried up, and thy right eye shall be utterly darkened!

FORM OF THE BISHOP'S OATH.

DULY AUTHENTICATED.*

"I N. Elect of the Church of N. shall be from this hour henceforward faithful and obedient to blessed Peter the Apostle, and to the holy Roman Church, and to our Lord N. Pope N. and to his successors canonically chosen. I shall not, either by consent or action, have any share in any plot against their life or limb, or to arrest them unlawfully, or to lay violent hands on them in any way, or to inflict any injuries, under any pretext. I shall disclose to no one to

* We choose this version because it has been furnished by Eugene Cummiskey, a Roman Catholic Bookseller, in Philadelphia.

their prejudice, knowingly, the counsel which they may communicate to me, either by themselves, or by their messengers, or letters. I shall assist them to retain and defend against any man whatever, the Roman Popedom, and the privileges of St. Peter, without prejudice to my rank. I shall treat honourably the Legate of the Apostolic See, going and returning, and I shall relieve him in his necessities. I shall take care to preserve, defend, increase, and promote the rights, honours, privileges and authority of the Holy Roman Church, of our Lord the Pope, and of his successors, as aforesaid. Nor shall I participate in any plot, or act, or transaction, wherein any thing unjust or prejudicial to their persons, right, honor, state, and power may be devised against our said Lord, or the said Roman Church. And should I know that such things are treated of, or attempted, I shall hinder them to the best of my power; and as speedily as possible I shall signify it to our said Lord, or to another, through whom it may come to his knowledge. With my whole strength I shall observe, and cause to be observed by others, the rules of the holy Fathers, the decrees, ordinances, or dispositions, reservations, provisions, and mandates of the Apostolic See. According to my ability I shall pursue and impugn heretics, schismatics, and rebels against our said Lord, or his successors as aforesaid. When called to a synod, I shall come, unless I be prevented by a canonical impediment. I shall personally visit the Apostolic See once every ten years, and render an account to our Lord, and his successors as aforesaid, of my whole pastoral office, and of every

thing in any way appertaining to the state of my Church, to the discipline of the clergy and people, and to the salvation of the souls entrusted to my care, and I shall humbly receive in return the Apostolic mandates, and most diligently execute them. But if I be prevented by a lawful impediment, I shall perform all the things aforesaid by a certain messenger specially authorized for this purpose, taken from my chapter, or by some other one in ecclesiastical dignity, or otherwise in office; or in failure of both by a priest of the diocese, or should my clergy altogether fail, by some other secular, or regular priest of tried virtue and piety, well instructed on all the above subjects. And I shall furnish lawful evidence of the impediment, and forward it, by the aforesaid messenger, to the Cardinal Reporter of the congregation of the Sacred Council.

“I shall not sell, nor give away, nor mortgage, nor enfeoff anew, nor in any way alienate the possessions belonging to my table, even with the consent of the Chapter of my Church, without the leave of the Roman Pontiff. And should I proceed to any alienation of them, I am willing to contract by the very fact the penalties specified in the Constitution published on this subject.”

“The Consecrator holding with both his hands the book of the Gospels open on his lap, the Elect still kneeling before him touches the sacred text with both hands, and says: ‘So may God help me, and these holy Gospels of God.’ Then, and not before, the Consecrator says: ‘Thanks be to God.’”

The authenticity and genuineness of this form of the oath, will not be questioned, and whilst we agree with those who deem the translation as mild as a decent regard to the sense of the original will permit, we are willing to let it go forth in the garb which it has assumed, because, with all the trimming and the nice adjustment of terms, which it has received from those whose interest it was to keep up appearances even in a case as desperate as the one before us, the oath is after all, one of the most atrocious violations of the allegiance due to the laws and to society, which the discipline of the Church of Rome has dared to perpetrate. No community that is true to its own interests, can regard with unconcern the attempt to establish within itself a foreign power, which shall be ruled by laws framed by an authority entirely beyond the control of the constituted government of the land.

The establishment of an *imperium in imperio* is an act of bad faith which has ever been regarded in civilized countries as treasonable. We ask any unprejudiced man, possessed of common sense, whether this oath, bearing as it does in its very terms, the evidence of having been framed in feudal times, does not bind every Roman Bishop in this country to the most abject submission to a foreign potentate—whether, in a word, it does not make every man who swears it, to all intents and purposes a VASSAL of the Pope? So evident is this fact, that in the notes with which the oath is garnished in the Roman Catholic edition published in this city, the following remark is made:

“The feudal style is here apparent: but the fidelity

to which a Christian bishop pledges himself towards the chief bishop of the Church is widely different from that of the vassal to his liege-lord. Though there be a similarity in the terms, the spiritual bond is of a higher and purer character. The bishop is faithful to blessed Peter, the Apostle, and to the holy Roman Church, and to the actual Pope, when he reveres and honours the primacy divinely established, and holds, with unswerving faith, the doctrine transmitted by divine tradition, and ever maintained by that Apostolic See. In the examination it is accurately expressed: fidelity, subjection, and obedience according to canonical authority. Bianchi expressly says: "we altogether deny that these clauses of their nature imply an oath of vassalage or temporal fidelity."—*Dell' esterior Politia della Chiesa*, l. III. c. III., § 1. p. 305."

The design in the publication of this edition was to make as favourable an impression as possible upon the minds of those who are not Roman Catholics, but who might from curiosity be induced to witness the consecration of a *Bishop*; it has scarcely been published for the sake of circulation amongst Romanists, for they do not usually trouble their reverend fathers with impertinent questions, and they would be disposed to pass over the Bishop's oath as a thing entirely beyond their jurisdiction, especially as it is pronounced in Latin. Protestants are more inquisitive—hence Mr. Cummiskey's pamphlet, for which he has deserved well of the entire community, perhaps without intending it. At all events, we have a confession of a fact, which it would indeed have been almost

impossible to deny, that the oath smacks strongly of the feudal times. We cannot conceive any language which could more straitly, and abjectly, and completely bind one man in bondage to another. The bishop elect swears that he will be faithful and obedient to "Our Lord, the Pope"—that he will take no part in any measure opposed to the Pope's interest—that he will keep his master's secrets—that he will defend the Roman papacy AGAINST ALL MEN, and do his utmost to promote the aggrandizement of the papal authority—that he will signify to his lord, as soon as possible, any information respecting dangers to which the Pope's "right, honour, STATE OR POWER" may be exposed.

Here we pause for a moment—and in good faith we ask, How dare men who enjoy the protection of American laws, and even claim the rights of American citizenship, thus enter into league with a foreign despot and pledge themselves to his service at all hazards, under all circumstances, and against all men who may oppose the Roman papacy? If they will be slaves—if they choose to sink down at the feet of the Pontiff, clasp his knees and hail him as their Sovereign Lord—if they would rather be the Pope's vassals than be freemen, then in the name of all that is Popish, let them go back to Rome, and never set foot on American soil, until they have buried their fetters and every vestige of vassalage in the waters of the Atlantic.

The Roman Bishop, by his own confession, is a feudal servant of the Pope of Rome. This we know may be denied. Suppose it to be. Then the Bishop

is shut up to another dilemma. He either intends to fulfil the provisions and promises of his oath, or he does not. If he swears in good faith, then is he the Pope's vassal. If he takes an oath which he does not mean to fulfil, then is he a perjured man. We take for granted the *Bishop* is sincere, and therefore we assume the ground that he is an honest vassal of the Pope—that however false he may be to the government which affords him its protection—however recreant to the principles of American freedom, he is and purposes to be, true and faithful to his sovereign Lord. The definition of the term *feudal* is, “pertaining to fees or sinecures by which lands are held of a superior lord”—*a vassal* is “one who holds by the will of a superior lord.” Dr. Kenrick styles himself “Bishop of Philadelphia.” Who has appointed him to this Episcopal See? His Lord the Pope—whose vassal he is—whom by oath he is sworn to obey. But does Philadelphia belong to the Pope? Is he the sovereign Lord of this city of brotherly love? If he is, by whom was he appointed to this trust? If he is not, is not Dr. Kenrick an arrant usurper in assuming so lofty a title without due authority?

The disclaimer in the rule, and the comment of Bianchi may go for what they are worth—we have given them to our readers, and if they choose to believe an anonymous disclaimer, rather than the OATH of the Bishop, so be it. But is it not mockery—is it not a gross insult to the God of heaven, to call him to witness an oath, which says one thing and means another? If the feudal system has been abolished, why is the “feudal style” retained? Would it not

be a very easy matter to frame an oath, whose terms should contain precisely what Mr. Cummiskey's "Commentator" affirms respecting it? Is it not assurance, to say the very least, worthy the brazen age of Jesuitism to attempt to cancel such a bond as this by the adduction of the dictum of "Bianchi:" "We altogether deny that these clauses of their nature imply an oath of vassalage, or temporal fidelity!" Oh! Bianchi! Oh! Tempora! Oh! Mores!

There is another clause in this oath which requires some explanation—it is the following :

"According to my ability, I shall pursue and impugn heretics, schismatics and rebels against our said Lord, or his successors as aforesaid."

The question here arises, what denominations of men are included in the three classes specified in these terms? Who are *heretics*? Who are *schismatics*? Who are *rebels* against the Pope? In the papal vocabulary, these designations apply first to those who dissent from any articles of faith as held and maintained by the Church of Rome. The term *heretics* includes all protestant sects. In evidence of this we refer the reader to the third section of the Bulla in Coena Domini, quoted on a former page, in which the Pope curses some Protestant sects by name, and then extends his malediction to all "*other heretics*." *Schismatics* are those who maintain the principal doctrines and articles of faith of the Roman Church, but repudiate her discipline and the pontifical jurisdiction; and "Rebels against our Lord the Pope" are those who apostatize from the faith as it is in Rome, and cast off all allegiance to the Sovereign

Pontiff. These characters, the Bishop, according to his ability, has promised faithfully "to pursue and impugn." But what does he mean by pursuing and impugning? We will hear Mr. Cummiskey's Commentator, as he has kindly furnished us with a note explanatory, and then we will ask the reader to hear us.

" 'Hæreticos, schismaticos,—pro posse persequar et impugnabo,' is a pledge to use all possible diligence as a Christian Bishop, to resist the inroads of heresy and schism, and to extirpate them. The Latin term 'persequor' means 'to pursue,' and its original or general acceptation does not include the idea of sanguinary persecution. *Persequi versibus*, is to write a poem, *persequi oratione* is to deliver a discourse, *persequi scriptis*, is to assail by writing, *persequi voce*, is to attack orally. Cicero uses the term without any qualifying word, to express the philosophical examination of practical duties: 'Ejusmodi igitur credo res Panætium *persecuturum fuisse*, nisi aliquis casus aut occupatio consilium ejus peremisset.' *De Officiis*, l. III. § VII. 'I think that Panætius would have *followed up the examination of matters of this kind*, had not some unsuspected event, or employment, defeated his project.' The term is used absolutely in regard to the bishop because he should in every lawful way oppose error. The office of a Christian Bishop is to guard the deposit of faith, to govern the flock of Christ, to keep off the wolves from the fold, and by exhortation and zealous exertion, to preserve all in faith and unity. He must labour and combat as a good soldier of Jesus Christ. He must

fight the good fight of faith, with the sword of the Spirit which is the word of God. He must war a good warfare. He must avoid a man who is a heretic, when repeated admonition proves vain, and he must guard the faithful against the contamination of his errors. All this can be done, and should be done in a spirit of mildness and charity, with a view to the salvation of all, and not by violence or persecution. No one ever accused a Carrol or a Cheverus, of failing in the performance of this promise, though no one ever reproached either with an unkind act, or word, towards the deluded children of error. What better interpretation can be given to the oath, than the general conduct of Catholic bishops throughout the world? We pursue heretics, when we expose their misrepresentations of Catholic doctrine; we attack schismatics, when we show the fallacy of the pretexts whereby they seek to justify their separation from the Church of Christ; 'the weapons of our warfare are not carnal, but mighty to God, unto the pulling down of fortifications, destroying counsels, and every height that exalteth itself against the knowledge of God, and bringing into captivity every understanding unto the obedience of Christ. 2 Cor. x. 4.'"

So far the Commentator. We presume the intelligent reader, after perusing this learned disquisition upon the meaning of the Latin word "*persequar*," will be etymologically convinced and persuaded that the Church of Rome has never through her bishops *persecuted* heretics, and that the oath is after all, a very harmless thing—*Persequi versibus* we are correctly informed is "to write a poem."—Very well,

and *persequi igne et gladio* is to persecute with fire and sword, and unless the testimony of history is to be utterly discarded, *heretics* have ever been visited with the latter mode of persecution, according to the ability of the Pope's bishops.

The attempt to argue from the peculiar and technical uses of the word *persequi*, the uniform mildness of the term, is a piece of sophistry too ridiculous to deserve sober refutation. Now, we do not accuse Dr. Kenrick or Dr. Hughes of having absolutely sworn to bring heretics to the stake or the gibbet; they have promised no more than to do their best to persecute and impugn or assail heretics. *According to their ability* shall be their performance. If they should ever have the power to rid the world and the Church of the "pestilent fellows," who dare to discuss the tendencies of Popery, their oath compels them to use it; but as they cannot do this, so long as Americans go on "maddening in the free, unbridled passion of untamed liberty," they must be content to persecute them in verse, and to assail them with the doggerel of the Freeman's Journal; thus:

"In that high cause they freely bled,
 Our blood may flow again,
 It matters little where 'tis shed,
 We're waiting now the—*when*.
 Let once the sounding signal boom—
 The world then shall see
 How small for all his froth and fume,
 A braggart's strength may be.
 PULASKI and MONTGOMERY—
 DE KALB and LAFAYETTE!
 Deep in our holiest memory,
 Your fame we cherish yet.

And shall these self-abasing slaves—
This blue-law canting crew—
These brawling *braves*—these “Native” knaves,
Your god-like work undo?
And on this consecrated soil
Would Persecution’s hand
Tear down the patriot’s work of toil—
Place on your flag a brand?
Unsullied yet that flag shall wave,
That fame unshaken stand,
While Freedom wields a *two-edg’d* glaive,
To curb another bigot band.”

This persecution, although the doggerel is *severe*, can still be tolerated, whilst the *Bishops’* oath remains inviolate, they having persecuted and assailed, “according to their ability.” That heretics are to be tolerated when they cannot be extirpated, we know the Church has long since decreed. This is the doctrine avowed in the notes of the Rhemish Testament, published in the sixteenth century. There it is affirmed:

“The good must tolerate the evil when it is so strong that it cannot be redressed without danger and disturbance of the whole Church, and commit the matter to God’s judgment in the latter day. Otherwise where ill men, be they heretics or other malefactors, may be punished or suppressed without disturbance and hazard of the good, they may and ought by public authority, either spiritual or temporal, to be chastised or executed.”—Note on Matt. xiii. 29.

But this was A. D. 1582. And what then? The doctrines of the Church are always the same. Hear a witness of the nineteenth century. In Dens’ Sys-

tem of Moral Theology, the same sentiments are repeated; and in the edition of 1838, Roman Catholic students of divinity are taught as follows:

“Baptized infidels, such as heretics and apostates usually are, also baptized schismatics, may be compelled even by corporeal punishment, to return to the Catholic faith and the unity of the Church.” The reason assigned for this is, that baptism, even though performed by heretics, gives the Church jurisdiction over them. “However,” it is added, “it is not always expedient for the Church to use this right.” Speaking of the toleration of the rites of Jews, Dens remarks:

“The rites of other infidels, viz., pagans and heretics, in themselves considered, are not to be tolerated; because they are so bad, that no truth or advantage for the good of the Church can be thence derived. Except, however, unless greater evils would follow, or greater benefits be hindered.” Speaking of heresy, he says: “It is not to be tried, or proved, but extirpated; unless there may be reasons, which may render it advisable that it should be tolerated.” The question is then asked, point blank—

“Are heretics rightly punished with death?” and the answer is just as direct:

“St. Thomas answers, yes; because forgers of money or other disturbers of the state are justly punished with death; therefore, also, heretics, who are forgers of the faith; and, as experience shows, grievously disturb the state.” (See Synopsis of the Moral Theology of Peter Dens; Lippincott, 1842; pp. 107, 108, 114, and 117.)

The whole idea is tersely expressed in the famous

dictum of Cardinal Bellarmine. "Heretics, when strong, are to be committed to God; when weak, to the executioner!" Or equally well, in the bishop's oath: "According to my ability, I shall pursue and impugn heretics, schismatics, and rebels against" my "Lord" the Pope. That the words do not contemplate the milder forms of "pursuing," let the following passage from the Bull of Innocent III., in which the same terms are employed, be weighed; they will shed a little more light on the meaning of the phrase and give the *coup de grace* to Mr. Cummiskey's Commentator. They are taken from a bull addressed to all archbishops and bishops, fulminated against Raymond, Earl of Toulouse, and against the Albigenses, preserved by Perrin in his History of the Old Albigenses; ch. 3, p. 77, folio, London, 1711.

"We therefore more strictly and earnestly admonish and exhort you, as being a matter of so vast importance and concern, that you would study and endeavour, by all the means which God shall put into your hands, (*according to your ability,*) to abolish and destroy the wicked heresy of the Albigenses and its followers; and that with more rigour and severity than you would use towards the Saracens themselves, PERSECUTING AND IMPUGNING them with a strong hand and a stretched out arm, because they are worse than they, and driving them out of the land of the Lord, and depriving them of their lands and possessions, banishing them, and putting Catholics in their room."

So much for the "Bishop's oath."

THE POPE'S CURSE.

The BULLA IN CÆNA DOMINI, pronounced at *Rome*, every Maundy Thursday, against Heretics, and all Infringers of Ecclesiastical Liberties.

“SECTION I. (Pope Paul's Preface.) The excommunication and anathematization of all heretics whatsoever, and their favourers, and schismatics, or of those who violate the ecclesiastical liberty, or in any way infringe the contents of this Bull, which is wont to be published on Maundy Thursday. As for almost all the chapters of this Bull (besides the 3d extravagant of Paul II., and the 5th extravagant of Sixtus IV., in the title of Penance and Remissions,) you have them before ordained in the 1st Constitution of Urban V., fol. 215, in the 25th Constitution of Julius II., f. 482, in the 10th Constitution of Paul III., f. 522, and in the 81st Constitution of Gregory XIII., f. 348, lib. 2. Other Bulls of this nature called Bulls in Cæna Domini, I have purposely omitted, being content with these, from which it may appear that the Popes have made some variation in them according to the exigency of the times. Yet I would not omit those which follow, as being especially necessary, and particularly published upon the several chapters of this Bull. There is extant therefore in this collection, a particular edict of Nicholas III., about the first section of this Bull, in his 2d Constitution, Sup. fol. 143. Concerning Sect. 2, there is extant, Const. 5 of Pius II., f. 290, l. 1. Con-

cerning § 4. there is extant Const. 7, of Pius V., f. 137, l. 2. Concerning § 7, is extant, Const. 3 of Nicholas V., f. 283, l. 1. Concerning § 10, is extant a Canon of Calixtus in c. 23, Const. 24, qu. 3. Concerning § 11, in respect of the Cardinals, is extant, Const. 16, of Leo X., f. 420, l. 1. and Const. 93 of Pius V., f. 222, l. 2. Concerning § 12, is extant Const. 11, of Alexander VI., f. 352. Concerning § 14, is extant, Const. 2, of Martin V., f. 239, and Const. 17 of Innocent VIII., f. 343, and Const. 30 of Leo X., f. 440, and Const. 39, of Clement VII., f. 505, l. 1, and Const. 19 of Gregory XIII., f. 290, l. 2. Concerning § 15, are many Canons in the Body of the Law, and Const. 10, of Martin V., f. 247. Concerning § 19, is extant, Const. 3, of Urban VI., f. 222. Concerning § 20, is extant, Const. 8, of John XXII., f. 174, and Const. 3, of Clement VI., f. 212, and Const. 13, of Leo X., f. 314, and Const. 11, of Paul IV., f. 595. Another like excommunication usually published on Maundy Thursday, is extant in the 62d Constitution of our holy Lord Urban VIII., inf. Tom. 4.

“SECT. 2. PAUL BISHOP, SERVANT OF THE SERVANTS OF GOD, IN PERPETUAL MEMORY OF THE THING NOW DECREED.—The pastoral vigilance and care of the Bishop of Rome, being by the duty of his office continually employed in procuring, by all means, the peace and tranquillity of christendom, is more especially eminent in retaining and preserving the unity and integrity of Catholic faith, without which it is impossible to please God; that so the faithful of Christ may not be as children wavering nor be carried about with every wind of doctrine, by

the cunning craft of men, whereby they lie in wait to deceive ; but that all may meet in the unity of the faith, and the knowledge of the Son of God unto a perfect man ; that in the communion and society of this life, they may not injure nor offend one another ; but rather being joined together with the bond of charity, as members of one body under Christ the Head, and his vicar upon earth, the Bishop of Rome, St. Peter's successor ; from whom the unity of the whole Church doth flow, may be increased in edification, and by the assistance of the divine grace, may so enjoy the tranquillity of this present life that they may also attain eternal happiness. For which reasons, the Bishops of Rome, our predecessors, upon this day, which is dedicated to the anniversary commemoration of our Lord's Supper, have been wont solemnly to exercise the Spiritual sword of ecclesiastical discipline, and wholesome weapons of justice, by the ministry of the supreme apostolate, to the glory of God and salvation of souls. We therefore, desiring nothing more than by the guidance of God to preserve inviolable the integrity of faith, public peace and justice, following this ancient and solemn custom :

“SECT. 3. We excommunicate and anathematize in the name of God Almighty, Father, Son and Holy Ghost, and by the authority of the blessed apostles, Peter and Paul, and by our own ; all Hussites, Wicliffites, Lutherans, Zuinglians, Calvinists, Huguenots, Anabaptists, Trinitarians, and apostates from the Christian faith, and all other heretics, by whatsoever name they are called, and of whatsoever sect they be ; as

also their adherents, receivers, favourers, and generally any defenders of them; together with all, who without our authority, or that of the apostolic See, knowingly read, keep, print, or in any wise, for any cause whatsoever, publicly or privately, on any pretext or colour, defend their books, containing heresy, or treating of religion; as also, schismatics and those who withdraw themselves, or recede obstinately from the obedience of us, or the Bishop of Rome, for the time being.

“SECT. 4. Further, We excommunicate and anathematize all and singular, of whatsoever station, degree, or condition they be; and interdict all Universities, Colleges, and Chapters, by whatsoever name they are called, who appeal from the orders or decrees of Us, or the Popes of Rome, for the time being to a future General Council, and those by whose aid and favour the appeal was made.

“SECT. 5. Further, We excommunicate and anathematize all pirates, corsairs, and robbers by sea, roving about our sea, chiefly from Mount Argentièrre to Terracina, and all their abettors, receivers, and defenders.

“SECT. 6. Further, We excommunicate and anathematize all and singular, who, when the ships of any Christians are either driven out of the way by tempest, or any ways suffer shipwreck, convey away any goods of what kind soever, either in the ships themselves, or cast out of the ships into the sea, or found on shore, as well in our Tyrrhenian and Adriatic seas, as in any other divisions of shores of all seas whatsoever; so that they shall not be excused by any

privilege, custom, or possession of time immemorial, or any other pretext whatsoever.

“SECT. 7. Further, We excommunicate and anathematize all who impose or augment any new tolls or gabels in their dominions, except in cases permitted to them by law, or by especial leave of the Apostolic See; or who exact such taxes forbidden to be imposed or augmented.

“SECT. 8. Further, We excommunicate and anathematize all forgers of apostolic letters, even in form of a brief, and of supplications respecting indulgence or justice, signed by the Pope of Rome, or by the vice-chancellors of the holy see of Rome, or by their deputies, or by the command of the said Pope. As also those who falsely publish the apostolic letters, even in form of a brief; and those who falsely sign such supplications in the name of the Pope of Rome, or the vice-chancellor, or their deputies.

“SECT. 9. Further, We excommunicate and anathematize all those who carry, or transmit to the Saracens, Turks, and other enemies and foes of the Christian religion, or to those who are expressly, and by name declared heretics by the sentence of Us, or of this holy see, horses, arms, iron, dust of iron, tin, steel, and all kind of metals, and warlike instruments, timber, hemp, ropes made as well of hemp as of any other matter, and that matter, whatsoever it be, and other things of this nature, which they make use of, to the prejudice of Christians and Catholics. As also those who by themselves or others, give intelligence of matters relating to the state of Christendom, to the Turks and enemies of the Christian religion, to the hurt and prejudice of Christians,

or to heretics, to the prejudice of the Catholic religion, or who any ways afford to them counsel, assistance, or favour; notwithstanding any privileges hitherto granted by Us, and the aforesaid see, to any persons, princes, or commonwealths, wherein express mention is not made of this prohibition.

“SECT. 10. Further, We excommunicate and anathematize all hindering or invading those, who bring provisions, or any other things necessary for the use of the Court of Rome; as also those who forbid, hinder, or obstruct the bringing or conducting of them to the Court of Rome; or who abet the doers of these things, either by themselves or by others; of whatsoever order, pre-eminence, condition, or quality they be, even although they be bishops or kings, or invested with any other ecclesiastical or secular dignity.

“SECT. 11. Further, We excommunicate and anathematize all those who kill, maim, spoil, apprehend, or detain by themselves or by others, those who come to the Apostolic See, or return from it; as also all those who having no ordinary jurisdiction, nor any delegated by Us, or our judges, rashly challenging it to themselves, presume to commit any like actions against those who reside at the Court of Rome.

“SECT. 12. Further, We excommunicate and anathematize all who kill, maim, wound, detain, apprehend, or rob travellers to Rome, or pilgrims, for the sake of devotion or pilgrimage, going to that city, staying in it, or returning from it; and those who give aid, counsel, or favour in these cases.

“SECT. 13. Further, We excommunicate and anathematize all who slay, wound, maim, strike, apprehend, imprison, detain, or in hostile manner, pursue the cardinals of the holy Church of Rome, and patriarchs, archbishops, bishops, legates, or nuncios of the Apostolic See; or those who drive them out of their territories, dioceses, lands or dominions; or those who command or allow these things to be done, or give aid, counsel, and favour to them.

“SECT. 14. Further, We excommunicate and anathematize all those, who by themselves or by others, slay, or any ways strike, or despoil any ecclesiastical or secular persons, having recourse to the Court of Rome for their causes and affairs, and prosecuting and managing them in the said Court, or even the auditors or judges deputed for the hearing and managing of the said causes and affairs, upon occasion of these causes and affairs; as also those, who by themselves or by others, directly or indirectly, presume to act or procure the said crimes, or to give aid, counsel, or favour to them, of whatsoever pre-eminence or dignity they be.

“SECT. 15. Further, We excommunicate and anathematize all those, as well ecclesiastics as seculars, of whatsoever dignity they be, who, under pretence of a certain frivolous appeal from the injustice, or future execution of the apostolic letters, even in form of a breve, respecting as well indulgence as justice, as also from the injustice and future execution of citations inhibitions, sequestrations, monitories, processes, executorials, and other decrees issuing out, or which shall at any time issue out from Us, and the aforesaid See,

or our legates, nuncios, or presidents, from the auditors of our palace and apostolic chamber, from our commissaries, and other apostolic judges and delegates; as also those, who any other ways have recourse to secular courts, and the lay-power, and who cause such appeals to be admitted by the secular courts, even although the procurator and advocate of the exchequer should require it; or who cause the aforesaid letters, citations, inhibitions, sequestrations, monitories, &c. to be seized or retained; or those who hinder or forbid the said letters to be put in execution, either simply or without their good will, consent, or examination; or who hinder or forbid scriveners or notaries from making, or delivering when made to the parties concerned, any instruments or acts concerning the execution of these letters and processes; or who apprehend, strike, wound, imprison, detain, drive out of cities, places and kingdoms, despoil of their goods, terrify, vex, and threaten, either by themselves or by others, publicly or privately, the parties or their agents, kindred on both sides, their friends, notaries, the executors or sub-executors of the said letters, citations, monitories, &c., or who any other way presume, directly or indirectly, to forbid, ordain, and command any persons, in general or in particular, to betake themselves, or have recourse to the See of Rome, to prosecute their affairs of any kind, or to obtain indulgences or letters, or who forbid them to obtain the said indulgences, or to make use of them when obtained of the said See; or who presume to retain the said indulgences in their own hands, or in the hands of a notary, or a scrivener, or any other way.

“SECT. 16. Further, We excommunicate and anathematize all and singular, who by themselves or by others, by their own authority, and *de facto*, under pretence of any exemptions, or any other apostolic indulgences, and letters, take away the cognizance of benefices and tythes, and other spiritual causes, or annexed to spirituals, from our auditors and commissaries, and other ecclesiastical judges, and hinder the proceeding and audience of them, and the parsons, chapters, convents, colleges desiring to prosecute the said causes; or who intrude themselves as judges into the cognizance of them; or who by order, or any other way compel the plaintiffs to withdraw, or cause to be withdrawn, their citations or inhibitions, or any other letters decreed in the spiritual court, and the defendants, against whom such inhibitions were issued out, to procure, or consent to be absolved from the censures or punishments contained in them; or who any ways hinder the execution of apostolic letters, executorials, processes, and decrees aforesaid, or give their allowance, counsel, or assent to it, even under pretence of hindering violence, or any other pretexts whatsoever, or even until they shall petition Us, or cause Us to be petitioned for our better information, as is commonly pretended, unless they prosecute such petitions before Us and the Apostolic See, in lawful form, even although those who commit such things, should be presidents of chanceries, councils, or parliaments, chancellors, vice-chancellors, ordinary or extraordinary counsellors of any secular princes, (whether they be emperors, kings, dukes, or any other dignity,) or archbishops, bishops, abbots, commendatories, or vicars.

“SECT. 17. Also, all those who, under pretence of their office, or at the instance of any party, or of any others, draw, or cause and procure to be drawn, directly or indirectly, upon any pretext whatsoever, ecclesiastical persons, chapters, convents, colleges of any churches, before them to their tribunal, audience, chancery, council or parliament, against the rules of the canon law ; as also those, who for any cause, or under any pretext, or by pretence of any custom or privilege, or any other way, shall make, enact, and publish any statutes, orders, constitutions, pragmatics, or any other decrees in general or in particular ; or shall use them when made and enacted, whereby the ecclesiastical liberty is violated, or any ways injured or depressed, or by any other means restrained ; or whereby the rights of Us, and of the said See, and of any other churches, are any way, directly or indirectly, tacitly or expressly prejudged.

“SECT. 18. Also, those who upon any account, directly or indirectly, hinder archbishops, bishops, and other superior and inferior prelates, and all other ordinary ecclesiastical judges whatsoever, by any means, either by imprisoning or molesting their agents, proctors, domestics, kindred on both sides, or by any other way, from exerting their ecclesiastical jurisdiction against any persons whatsoever, according as the canons and sacred ecclesiastical constitutions, and decrees of general councils, and especially that of Trent, do appoint. As also those, who after the sentence and decrees of the ordinaries themselves, or of those delegated by them, or by any other means eluding the judgment of the ecclesiastical court, have recourse

to chanceries, or other secular courts, and procure thence prohibitions, and even penal mandates, to be decreed against the said ordinaries and delegates, and executed against them; also, those who make and execute these decrees, or who give aid, counsel, countenance, or favour to them.

“SECT. 19. Also those who usurp any jurisdictions, fruits, revenues, and emoluments belonging to Us, and the Apostolic See, and any ecclesiastical persons, upon account of any churches, monasteries, or other ecclesiastical benefices. Or who, upon any occasion or cause, sequester the said revenues, without the express leave of the Bishop of Rome, or others having lawful power to do it.

“SECT. 20. Also those, who without the like special and express license of the Pope of Rome, impose tributes, tenths, talleys, subsidies, and other charges upon clergymen, prelates, and other ecclesiastical persons, and the goods, fruits, revenues, and emoluments of them, and of the churches, monasteries, and other ecclesiastical benefices, and exact them by divers artifices, or even receive them so imposed from the clergy, although they should, of their own accord, grant and give them. Also those who, by themselves or others, directly or indirectly, fear not to do, execute, or procure the said things, or to give aid, counsel, or favour to them, of whatsoever pre-eminence, dignity, order, condition, or quality they be, although they be emperors, or kings, or princes, dukes, earls, barons, and other potentates whatsoever, even presidents of kingdoms, provinces, cities and territories, counsellors and senators, or invested even with any pontifical dignity. Renewing the decrees set forth

concerning these matters by the sacred canons, as well in the last council of Lateran, as in other general councils, together with the censures and punishments contained in them.

“SECT. 21. Further, We excommunicate and anathematize all and every the magistrates and judges, notaries, scribes, executors, sub-executors, any ways intruding themselves in capital or criminal causes, against ecclesiastical persons, by processing, banishing, or apprehending them, or pronouncing or executing any sentences against them, without the special, particular, and express license of this holy Apostolical See. Also those who extend such licences to persons, or cases not expressed; or any other way unjustly abuse them, although the offenders should be counsellors, senators, presidents, chancellors, vice-chancellors, or entitled by any other name.

“SECT. 22. Further, We excommunicate and anathematize all those who, by themselves or by others, directly or indirectly, under any title or colour whatsoever, shall presume to invade, destroy, seize, and detain, in whole or in part, the city of Rome, the kingdom of Sicily, the islands of Sardinia and Corsica, the territories about Faro, St. Peter's patrimony in Tuscany, the dukedom of Spoleto, the county of Venoso, and Sabinum, *Marca di Ancona, Massa, Trebaria, Romandiola, Campania*, and the Maritime Provinces, and their territories and places, and the lands held in special commission by the Arnulsi, and our cities of Bononia, Cæsena, Ariminum, Beneventum, Citta di Castello, Todi, Ferrara, Comacio, and other cities, lands, and places, and rites belonging to the Church of Rome, and subjected, mediately or im-

mediately, to the said Church of Rome; also those who presume, by divers means, to usurp, disturb, detain, and vex the supreme jurisdiction of the said dominions belonging to Us, and the Church of Rome; also their adherents, favourers, and defenders, or those who any way give assistance, counsel, or favour to them.

“SECT. 23. Willing that our present processes, and all and every thing contained in these letters, continue in force, and be put in execution, till other processes of this kind be made and published by Us, and the Pope of Rome, for the time being.

“SECT. 24. In fine, none may be absolved from the aforesaid censures by any other, than by the Pope of Rome, unless he be at the point of death; nor even then, unless he giveth caution to stand to the commands of the Church, and give satisfaction. In all other cases none shall be absolved, not even under pretence of any faculties or indulgences, granted and renewed by us, and the said See, and the decrees of any council, by words, letters, or any other writing, in general or in particular, to any persons ecclesiastical, secular, and regular, of any orders, even of the mendicant and military orders, or to any persons invested with Episcopal, or any greater dignity, and to orders themselves, and their monasteries, convents, houses, and chapters; to colleges, confraternities, congregations, hospitals, and pious places; as also to laymen, although they should be emperors, kings, or eminent in any other secular dignity.

“SECT. 25. If by chance any shall, against the tenor of these presents, *de facto*, presume to bestow the benefit of absolution upon any such, involved in

excommunication and anathema, or any of them; we include them in the sentence of excommunication, and shall afterwards proceed more severely against them, both by spiritual and temporal punishments, as we shall think most convenient.

“SECT. 26. Declaring and protesting, that no absolution, although solemnly made by Us, shall comprehend, or any other way avail the aforesaid excommunicated persons, comprehended under these present letters; unless they desist from the premises, with a firm purpose of never committing the like thing; nor those who, as was before said, have made statutes against the ecclesiastical liberty; unless they first publicly revoke these statutes, orders, constitutions, pragmatics and decrees, and cause them to be blotted and expunged out of the archives, rolls, and registers wherein they are preserved, and farther certify Us of this revocation: Moreover, that by any such absolution, or any other contrary acts, tacit or express, or even by the connivance and toleration of Us, and our successors, for how long time soever continued; none, nor any of the premises, nor any right of the Apostolic See, and holy Church of Rome, howsoever and whensoever obtained, or to be obtained, can, or ought to be prejudged, or receive any prejudice.

“SECT. 27. Notwithstanding any privileges, indulgences, grants, and apostolic letters, general or special, granted by the holy See, to any of the aforesaid persons, or any one of them, or any others, of whatsoever order, quality or condition, dignity and pre-eminence they be; although, as was before said, they should be bishops, emperors, kings, or eminent in any

other ecclesiastic or secular dignity, or to their kingdoms, provinces, cities, and dominions, for any cause whatsoever, even by way of contract or reward, and under any other form and tenor, and with any clauses whatsoever, even derogatory of those which should derogate from them; or even containing, that the said persons shall not be excommunicated, anathematized, or interdicted by any apostolic letters, which do not make full and express mention, and exact repetition of the said grant, and of the orders, places, proper names, surnames, and dignities of the said persons; as also, notwithstanding all customs, even immemorial, and prescriptions, how long soever, and any other observances, written or not written, by which the said persons may help and defend themselves, against these our processes and censures, from being included in them. All which grants, as far as relates to this matter, and the whole tenor of them, accounting them expressed in these presents, as if they had been verbatim inserted, nothing omitted; We utterly abolish, and wholly revoke, and notwithstanding any other pleas, which may be alleged to the contrary.

“SECT. 28. But that these our present processes may more easily come to the knowledge of all persons, we have caused the papers and parchments, containing the processes themselves, to be affixed in the city, to the doors of St. John Lateran, and of the Church of the Prince of the Apostles; that those whom these processes concern, may pretend no excuse, or allege ignorance, as if they had not come to their knowledge; since it is not probable, that should remain unknown, which is so openly published to all men.

“SECT. 29. Moreover, that the processes themselves, and these present letters, and all and every thing contained in them, may become more manifest, by being published in many cities and places; we, by these writings, entrust, and in virtue of holy obedience, strictly charge and command all and singular patriarchs, primates, archbishops, bishops, ordinaries of places, and prelates wheresoever constituted, that by themselves, or some other, or others, after they shall have received these present letters, or have knowledge of them, they solemnly publish them in their churches once a year, or oftener, if they see convenient, when the greater part of the people shall be met for celebration of divine service; and that they put faithful Christians in mind of them, relate them, and declare them.

“SECT. 30. Lastly, All patriarchs, archbishops, bishops, and other ordinaries of places, and prelates of churches; as also all rectors, and others having cure of souls, and priests, secular and regular, of whatsoever orders, deputed by any authority to hear confession of sins, shall have a transcript of these present letters by them, and shall diligently study to read, and understand them.

“SECT. 31. Our further pleasure is, that the same credit, in judgment and out of judgment, shall in all places be given to copies, although printed, of these presents, subscribed by any public notary, and sealed by the ordinary judge of the Court of Rome, or any other person in ecclesiastical dignity, as would be given to these presents themselves, if they should be produced or shown.

“SECT. 32. Let no man therefore infringe, or boldly

and rashly oppose this our letter of excommunication, anathematization, interdict, innovation, innodation, declaration, protestation, abolition, revocation, commission, command, and pleasure: But if any one shall presume to attempt it, let him know, that he shall incur the displeasure of Almighty God, and of his blessed apostles, Peter and Paul.

“ Given at Rome from St. Peter, in the year of our Lord’s incarnation, one thousand six hundred and ten, the 8th of April, in the fifth year of our Popedom. In the year, from the Birth of our Lord Jesus Christ one thousand six hundred and thirteen, Indict II. the 4th day of the month April, and the eighth year of the Popedom of our most holy Father in Christ, and our Lord Paul V., by divine Providence, Pope, the afore-said Letters were affixed, and published at the doors of the Churches of St. John Lateran, and the Prince of the Apostles, and in the Field of Flora; By us Balthazar Vacha, and Brandimars Latini, Cursors,

JAMES BRAMBILLA,

Mag. Curs.”

A reference to the Preface prefixed to this oath, will show that more than twenty Popes have confirmed the decrees which it contains by their *extravagants* and constitutions. The *extravagants* were the decretals of Popes and Councils and of the civil powers at the instance of the ecclesiastics. They derived their name from the circumstance that they were issued only in cases of peculiar exigency, out of the ordinary course of affairs, and during a long period remained separate from the main code of the civil law, collected into a volume by order of Justinian in the sixth century. These mandates were termed extra-

vagantes, wanderers without the principal book, although they gradually became the most important part of the papal directory.

The Bulla in Coena Domini is not, therefore, a production, for which only a single Pope is responsible—its sentiments have been endorsed again and again by the self-styled successors of St. Peter, and care is taken that the curse shall not become obsolete, inasmuch as it is repeated once a year with imposing ceremonies and solemnity. We are utterly at a loss for an apology for this Bull, and it is matter of regret that an edition of the Pope's Curse has never been published in this country with the sanction of the bishops of the Roman Church, embellished with notes explanatory and apologetical. The only document within our reach of Roman Catholic origin, which has a bearing upon this subject, is an earnest protest against its infamous provisions, prepared by Rucellai, secretary to the Tuscan government, in a memorial addressed to Leopold, the Grand Duke of that province, during the latter part of the eighteenth century. The secretary was of course a Roman Catholic, but he stigmatizes the Bull in Coena Domini as "an eternal monument of priestly ambition," and urges the civil authorities to resist the usurpations which it enforces. The following extracts from Rucellai's memorial will be read with interest.

"A government owes it to its own dignity and to justice, to defend both itself and its rights against the invasions of the Bull *In Coena*, and their subjects against the civil consequences of the measures with which it threatens them.

“The foundation of the Romish authority is contained in the *Body of Canon Law*, and especially in that part of it, entitled, *Pontifical Authority*. It is composed of bulls, letters, and replies of the Pope, and of decrees of assemblies at his court, and is the instrument by which Rome converts the priesthood into an engine for the attainment of its political views, even in other states.

“The Bull known by the name of *In Coena Domini* is a summary of all those ecclesiastical laws which tend to establish the despotism of the court of Rome; a despotism which was the work of many ages, which was watered with the blood of many millions of human creatures, founded with the spoils of many debased sovereigns, and raised on the ruins of many overturned thrones.

“The Bull *In Coena* was the origin of those scandalous differences between the priesthood and the empire, which happened in the eleventh century. Those differences were totally unknown until the Church began to speak a language invented by the court of Rome in order to abuse with impunity the power of the Kings, by means of the factions which they brought forward and fostered. It was also the origin of the Inquisition, which it supported in its greatest enormities, and of the crusades, censorships, interdicts, &c. All these, it employed, first to balance, and then to pull down, the different powers of the empire, to strip it of one part of its Italian States, and out of them to erect itself into a species of new monarchy.”

This is part of a Roman Catholic protest against this infamous Bull, and the remonstrance was not

without its effect, although every effort to infringe the ecclesiastical liberties produced renewed indications of papal displeasure. The Grand Duke Leopold repeatedly commanded the entire suppression of the Bull *In Cæna*, throughout Tuscany, and yet the priests ventured in the face of the laws to affix the Bull to the confessionals, and even to publish it from the pulpit or the altar, on the day specified by the Pope.

But the strongest portion of Rucellai's remonstrance is the following :

“The priests ought to be punished as transgressors of the national laws. Their obedience to the Bull *In Cæna* should cease to operate as an excuse for them. That bull is published everywhere, and its principles are taught in the schools and inculcated on penitents by their confessors. It is demonstratively unjust, subversive of all the rights of sovereignty, of law, of good order, and of public tranquillity.

“The priests are the principal executors of the bull *In Cæna*, in the penitentiary chair, where they decide according to the orders of their bishop. But the prelate is only an instrument of the Roman Court, the wretched slave of their caprice, ever since by false decretals, they succeeded in *changing into an oath of fidelity and vassalage, that profession of faith which is made before being admitted a member of the Church.*

“THAT OATH, IN FACT, IS A SOLEMN PROMISE, NOT ONLY TO BE UNFAITHFUL TO ONE'S LAWFUL GOVERNMENT, BUT EVEN TO BETRAY IT, AS OFTEN AS THE INTERESTS OF THE COURT OF ROME MAY RENDER IT NECESSARY.

“Governments, by allowing such an oath to be taken, thereby recognise it as obligatory. The priests who observe it, by putting in force the Bull *In Cæna*, and refusing absolution to those who violate it, or who do not repent of having violated it, are rebels to the government of their country which has proscribed it; and those who do not observe it are necessarily perjured.”

Rucellai then proceeds boldly to propose as the only remedy for all these evils, that the Bull *In Cæna* should be pronounced an unjust civil law, enacted by the Pope, which he will always execute in other dominions than his own, when it can be accomplished, and consequently, that its enforcement, either directly or indirectly, in private or in public, should be authoritatively and universally prohibited. *Memoirs of Scipio de Ricci*, Chap. III. p. 38-50.

This testimony, coming as it does, from a Roman Catholic, is exceedingly important, as it proves that honest men, every where, even in Papal countries, on the very borders of the Pontifical States, regard the Bishop's Oath, already reviewed, as a solemn pledge of vassalage, and as compelling Roman ecclesiastics to fulfil the provisions of the Bull *In Coena Domini*. Rucellai's estimate of the import of that Oath is undoubtedly just. Who will assert that it would be unrighteous were the Government of the United States at least to inquire into the nature and meaning of this oath? Are not Roman prelates bound to be unfaithful to the constitution and the laws, just as often as the interests of the Court of Rome demand the sacrifice of their duty to the civil authorities? We

are free to avow the opinion that no men, who claim the protection of the laws should be suffered to take an oath which, in its very nature, indulges high treason against the State.

Let the candid reader examine the different sections of this Bull, in the regular order in which they follow, and after weighing them, one by one, let him ask himself, how it is possible for men to obey the injunctions which it contains, and be faithful to any other power except that of the Pope of Rome? Yet this is a *mandate of the Apostolic See*, which is annually promulged, and which no bishop or priest can disobey without peril of excommunication. What becomes of the prevaricating apologies for liberty of conscience and a free press, with which the public has been duped by the "*Bishops of New-York and Philadelphia?*" Place their apologies side by side with the Third Section of the Bull In Coena Domini, and let the Bishop's Oath be put in a parallel column, and in the name of all that is honest, what are we to think of their claims to veracity? What? Shall the Pope curse all Protestant sects and all other heretics with all their adherents, receivers, favourers and defenders, with all, who without *his* leave, knowingly read, retain, or under any pretext, defend their books containing heresy or treating of religion—together with all men, who obstinately recede from paying obedience to the Pope of Rome—and shall popish Bishops bind themselves by an oath to obey the mandates of this Bull, and yet gain credit when they assure the American people that they are the unflinching advocates of liberty of conscience and a free press?

THE CONTRAST.

In order that our readers may have the whole subject fairly before them, we present in parallel columns the following extracts from *The Encyclical Letter, the Pope's Curse, the Bishop's Oath, John Hughes' Nine Propositions*, and *Mr. Kenrick's Card of March 12, 1844*.

ENCYCLICAL LETTER.	THE CURSE.	THE BISHOP'S OATH.	+ JOHN HUGHES, Bishop of New York.	+ FRANCIS PATRICK, Bishop of Philadelphia.
"From that polluted fountain of indifference, flows that absurd and erroneous doctrine, or rather raving in favour of, and in defence of, liberty of conscience, for which most pestilential error, the course is sites, Wickliffites, Lutherans, Zwinglians, Calvinists, Huguenots, Anabaptists, Trinitarians, and apostates from the faith, and all other heretics; of religion, and civil institutions, and which the UNBLUSHING IMPUDENCE OF SOME HAS HELD FORTH AS	"In the name of God Almighty, Father, Son, and Holy Ghost, and by the authority of the blessed Apostles, Peter and Paul, and by our own— we excommunicate and anathematize, all Husbands, Wickliffites, Lutherans, Zwinglians, Calvinists, Huguenots, Anabaptists, Trinitarians, and apostates from the faith, and all other heretics; of religion, and civil institutions, and which the UNBLUSHING IMPUDENCE OF SOME HAS HELD FORTH AS	"I, N., Elect of the Church of N., shall be from this hour henceforward faithful and obedient to blessed Peter the Apostle, and to the Holy Roman Church, and to our Lord N. the Pope. * * * I shall assist them to retain and defend AGAINST ANY MAN WHAT-EVER, THE ROMAN POPE, DOM, AND THE PRIVILEGES OF St. Peter, without prejudice to my rank. * * * I SHALL TAKE CARE TO PRESERVE, DEFEND,	Extracts from the "Nine Propositions," 1st Proposition— "I have never in my life, done an action, or uttered a sentiment, tending to abridge any human being, of all or any of the rights of conscience, which I claim to enjoy myself, under the American Constitution."	Extracts from a CARD to the citizens of Philadelphia and the public generally. * * * "Catholics have not asked that the Bible be excluded from the Public Schools. * * * They desire that the Public Schools be preserved from all sectarian influence, and that education be conducted in a way that may enable ALL CITIZENS equally to share

From the predicament in which these extracts place the vassals of the Pope, not all the arts of Jesuitism can ever extricate them. We leave them entangled in the meshes of their own net, and however they may roar and struggle, they are fairly involved in the snare which their own hands have spread.

We return to the Pontiff's curse. Its utter opposition to all the first principles of freedom, becomes more apparent at every step. The ecclesiastical power is made superior to the civil authority, and all who enact or publish any statutes by which this imperious title is impugned, are anathematized and excommunicated. If a man has been aggrieved by the ecclesiastical court, and appeals to the civil power for redress, the Bull in Coena curses him and all those who make and execute decrees reversing the ecclesiastical mandate, or who aid, counsel, countenance, or favour them. It curses with anathema and excommunication all magistrates and judges who presume to institute civil process, or to visit with judicial penalties, any ecclesiastics of the Roman Church "without the special, particular, and express license of this holy Apostolical See."

No doubt, as the eyes of the Reverend and Right Reverend fathers of the Roman Church scan these lines, and we have vanity enough to suppose that they will read them, their vision will be dimmed with tears, and the salt rheum will fall in scalding drops upon the open page! "Alas!" we hear them exclaim! "Is it not cruelty most savage—persecution most barbarous and unheard of—to rake up the cast-off—long since repudiated and obsolete dogmas of

our Holy Church, which were wisely framed to meet certain exigencies, which no longer exist, and to cast in our teeth, decrees and mandates, bulls and canons, which we eschew and abhor?" Well, Reverend and Right Reverend Fathers, Friends of Truth, Lovers of American Freedom—Patrons and Defenders of the Freedom of Conscience and of the Press—your tears affect us—your protestations of sincerity and your warm assurances of charity we duly appreciate—but we venture to suggest, that this artifice is stale—very stale, and that it would be desirable, if you possibly can, to devise some new stratagem.—Read, we pray you, the *twenty-second section* of this *Bull*:

“Our present process, and all and every thing contained in these letters, shall continue in force, and be put in execution, till other processes of this kind be made and published by us, and the Pope of Rome, for the time being.”

You well know, Reverend and Right Reverend Sirs, that this Bull is not obsolete, it has never been revoked, and it never will be—its provisions are still in force, and if you have not yourselves, within a year past, pronounced the curse which is herein detailed against heretics, you have, by that neglect, violated your oath of obedience to your Sovereign Lord and Master, Gregory XVI., Pope. Lest you should forget this important fact, permit me, gentlemen to quote for your especial benefit, the 28th Section:

“Moreover, that the processes themselves and these present letters, and all and every thing contained in them, may become more manifest, by being published in many cities and places, we entrust, and in virtue of their obedience, strictly charge and command, all and singular, patriarchs, primates, archbishops, bishops,

ordinaries of places, and prelates, wheresoever constituted, that, by themselves or some others, they solemnly publish these present letters in their churches, ONCE A YEAR, OR OFTENER, if they see convenient, when the greater part of the people shall be met for the celebration of service; and that they put the faithful in mind of them, and declare them."

You will remember also, Right Reverend Sirs, that in order to stir up your pure minds, the twenty-ninth section of this Bull, requires you and all others having care of souls, to "have a transcript of these present letters by them," and enjoins upon you diligently to read and study to understand them.

Have you done so? If you have, you perceive how idle are the clamours which you have raised respecting your devotion to American Institutions, and your zeal for the freedom of conscience and of the press. If you have not, you have evidently failed to exhibit the promised obedience to your Lord and Master Pope Gregory XVI.

In connection with this Bull, it will be proper to present the form of excommunication with which heretics and all infringers upon the ecclesiastical liberties of the sovereign Pontiff are menaced. The following form is as authentic as though it had proceeded from the press of Mr. Cummiskey. We give it on the authority of Fox, the well known author of the "Acts and Monuments," as fulminated against a certain Thomas Bennett, who had affixed bills on a chapel, declaring the Pope to be Antichrist.

"By the authority of God the Father Almighty! and of the blessed Virgin Mary, of St. Peter and Paul, and all the holy Saints, we excommunicate, we utterly curse and bann, and commit and deliver to

the devil him or her, whatsoever he or she be, that hath in spite of God and St. Peter, (whose Church this is,) in spite of all Holy Saints, and in spite of our most Holy Father the Pope, God's vicar here on earth, and in spite of the Reverend Father in God, John, our Diocesan, and the worshipful canons, masters and Priests and clerks, who serve God daily in this Cathedral Church, fixed up with wax such cursed and heretical bills full of blasphemy, upon the doors of this and other Holy Churches within this city. Excommunicated plainly be he, she, or they, plenarily, and delivered over to the devil as perpetual malefactors and schismatics. Accursed may they be, and given body and soul to the devil; cursed be they, he, or she, in cities and towns, in fields, in highways, in paths, in houses, out of houses, and in all other places, standing, lying, or rising, walking, running, waking, sleeping, eating, drinking, and whatsoever thing they do besides. We separate them, him, or her, from the threshold of God and from all the prayers of the Church, from the participation of the holy mass, from all sacraments, chapels and altars, from holy bread and holy water, from all the merits of God's holy Priests and religious men, and from all their cloisters, from all their pardons, privileges, grants and immunities; and we give them utterly over to the power of the Fiend; and let us quench their souls (if they be dead,) this night in the pains of hell-fire, as this candle is now quenched and put out; (*and with that he puts out one of the candles,*) and let us pray to God, (if they be alive,) that their eyes may be put out as this candle light is, (*then he puts out another candle,*) and let us pray to God and to our Lady and to St. Peter and Paul, and all Holy Saints, that all the senses of their bodies may fail them, and that they may have no feeling, as now the light of this candle is gone, (and so he puts out the third candle,) except they, he, or she, come openly now and confess their blasphemy, and by repentance (as much as in them shall lie) make satisfaction unto God, our Lady, St. Peter, and the worshipful company of the Cathedral Church:

and as this Holy Cross now falleth down, so may they, except they repent and show themselves. (At which word, one snatching away the stick, down comes tumbling Holy Cross, and all the people shout, and stare, and tremble.”)

This is no fancy sketch. Multitudes have been delivered over to the secular arm and committed to the power of the Fiend by these ridiculous, yet blasphemous ceremonies.

In conclusion, we deem it just to many Roman Catholic citizens to express our conviction that they are not prepared to yield obedience to the arrogant demands of the Pope and his prelates, and we have been gratified in witnessing the noble stand which they have maintained against the usurpations of their bishops. The Roman Catholics of New Orleans have shown that American hearts beat in their bosoms by their indignant refusal to obey the imperious dictation of Mons. Blanc, who assumes the title of *Bishop of New Orleans*. If their prelate is so completely at the mercy of his master at Rome, that he cannot *in any way alienate the possessions belonging to his table without the leave of the Pontiff*—if John Hughes and Francis Patrick Kenrick, and Monsieur Blanc, are so entirely enslaved as not to dare so much as to call the knife and fork with which they eat, *their own*, we trust Americans, whether by birth or adoption, who prefer the Roman faith, will teach their Prelates, that however the abject vassalage of their spiritual overseers to the Pope may be in accordance with the Canons of Councils, the Bulls of Popes, and the oaths of Bishops, they will never surrender their rights as freemen, or consent to transfer their own property to the Pope of Rome.

THE END.

No. 2

A

VOICE FROM ROME

ANSWERED BY

AN AMERICAN CITIZEN;

OR,

A REVIEW OF THE

ENCYCLICAL LETTER OF POPE GREGORY XVI.,

A. D. 1832.,

THE BISHOP'S OATH,

AND THE

POPE'S CURSE

UPON HERETICS, SCHISMATICS, AND ALL INFRINGERS
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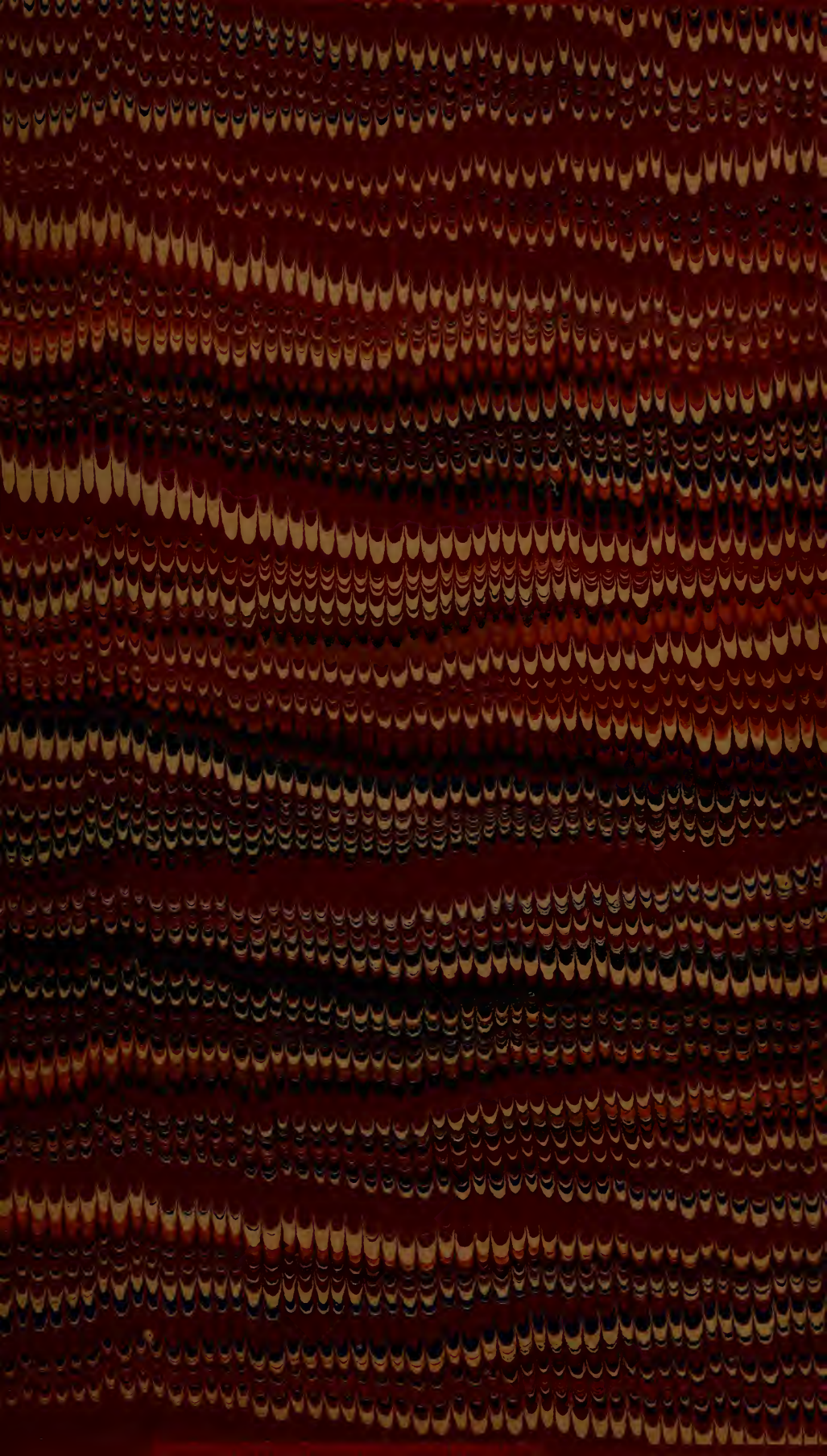
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